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Biography.

OBITUARY OF CHRISTIAN RANGHI,

A NEW ZEALAND CHIEF, WHO DIED SEPTEMBER 5, 1825.

THE following narrative of the conversion and baptism of this chief, is from the pen of the Rev. Henry Williams, Church Missionary at Pyhea, in New Zealand, and is copied from a late number of the London Missionary Register.

We send you an outline of several conversations with an old chief, named Ranghi, now no more; whom we have been in the habit of visiting for a year and a half, and whose conduct we narrowly examined.

Sunday, July 17, 1825. We visited Ranghi; and found him, as usual, ready to receive us, and with his red cloth flying as a signal of the sacred day. Our conversation follows:—

"How do you do to-day?" "I have been poorly, with a cough and sore throat"—"That is what we are subject to: do you not remember the cause of pain and sickness?" "Yes: it was owing to our first parents' breaking the command of God"—"What are your thoughts of death?" "My thoughts are continually in heaven: in the morning, in the day-time, and at night, they are continually there. My belief is in the great God, and in Jesus Christ"—"That is very good; for there is no pain in heaven, either in mind or body; no fear of the enemy coming to kill you, but a quiet rest for ever: do you not at times think that our God is not your God, and that you will not go to heaven?" "This is the way my heart sometimes thinks, when sitting alone, I think I shall go to heaven; and I think perhaps I shall not go to heaven; and perhaps this God of the white people is not my God, and perhaps he is: and, then, after I have been thinking in this way, and my heart has been dark for some time, then it becomes lighter, and the thoughts of my going to heaven remain last."

Sunday, August 7, 1825. In conversation with the chief Ranghi:—

"How do you feel to-day?" "I have been very unwell"—"How do you feel in your mind?" "Sometimes, when sitting alone, I feel my heart gloomy or dark; and think that the God of the white people is not our God, and that the Rainga is the only place which we have to go to: then my heart feels enlightened, and again becomes gladdened with the thought of going to heaven"—"What is your judgment of the love of Christ?" "I think of the love of Christ, and ask him to wash this bad heart, and take away this native heart and give me a new

heart"—"What does your wife think of heaven?" She made answer, "I do not understand"—"Do you teach your children?" "I do"—"Have you never any rejoicings of heart?" "Yes, indeed, when I think of heaven and Jesus Christ, I am glad; because, when I die, I shall leave this flesh and bones here, and my soul will go to heaven"—"Attend now to what I am going to say to you. The people who believe in Jesus Christ, are all called by one name after him, which is, Christian. We, who are here now, are called so; that is, the Europeans: but those who do not believe are called heathens: the New Zealanders are heathens: those, who believe in him, take his name as a sign that their hearts are washed in his blood." The old man appeared much pleased with this, and expressed his wish to be called after Jesus Christ—"Suppose you had an opportunity to steal any thing that might be in your way, and knew that nobody would see you, what think you of that?" "I should not steal any thing myself, but perhaps my wife or children might steal if I were not present"—"Would you not make them return the stolen things?" "If they were stolen from the school house, I should make them return them"—"But why should you not make them return them to the ships, if stolen from thence?" "I should desire them to take them back again, but I believe they would not: they would say, 'Let my things be: what are my things to you?'" It should here be observed, that parents have little or no control over their children: nor do I believe that they can, by the custom of the land, inflict any chastisement on them. The children of this chief might steal, and yet he have no absolute authority over them to oblige them to return the things stolen; so also with his wife—"Do you never attempt to teach the rest of the natives near this settlement?" "Yes, I do; but they will not listen to what I have to say"—"You must still continue to teach them: the Lord Jesus endured evil for you, and was laughed at, and mocked, and called a liar. Keep your thoughts on heaven, and look to him to support you."

Sundays, Aug. 21 and 28. Our poor friend appeared very much reduced, and his mind disposed to wander: we could not speak much to him. He told us that he was very ill, and that he forgot what we said to him. Many of his relatives were near him, whom he could not but regard as messengers of Satan to buffet him. We were prepared in some measure for this.

Sunday, Sept. 11. Our old friend seemed better in mind, though in his body he was wasting fast. He looked upon us cheerfully, and expressed his pleasure at our coming. Our conversation was as follows:

"What are your thoughts of your approaching end?" "I think I shall soon die: my flesh is all gone off my bones, and I am now nothing but skin and bone!"—"You know this has come upon you in consequence of sin: and every person, whom you see here present, will shortly be the same as you are now: but what do you think of the next place for the soul?" "I think I shall go to heaven above the sky, because I have believed all that you told me about God and Jesus Christ!"—"But what payment have you to bring to God for your sins against him?" "I have nothing to give him: only I believe that he is the true God, and in Jesus Christ!"—"Don't you know who was the payment for our sins?" "I don't quite understand that!"—"Have you forgot that we told you, that Jesus Christ was the Son of God, and that he came into this world and suffered for us?" "Aye, aye! I remember you told me that before, and my whole wish is to go and dwell in heaven when I die!"—"Do you feel any fear of death?" "No, perhaps!"—"The man, who believes in Jesus Christ with all his heart, and sees his death approaching, feels glad that he is so shortly to leave this body of pain and misery, and the spirit to take its flight to heaven." "I have prayed to God and Jesus Christ, and my heart feels full of light!"—"That is very right, let your heart lay hold continually on Jesus Christ, and God will fill your heart with his good Spirit: the people who are here now may laugh at what we are telling you; but, when they die, and their spirits are gone to the Rainga, they will then cry, being in perpetual torment, and will wish that they had, like you, believed what the white people had said to them: therefore let your mind be continually staid on God."

On Wednesday the 14th, some natives told us that our old friend was dead. We were much cast down, as we had not seen him since Sunday, and knew not how he had borne his last moments; but, as their reports are not to be relied on, we all went to his settlement, in hopes of still speaking a word with him. On our approach, we heard weeping and lamentation. I feared that all was over. On our arrival at his hut, we observed, with joy, that the vital spark was not extinct: his bones stood through his skin, and ulcers had broken out in various parts of his body: it was evident that he could not continue long: he turned his head, and looked with satisfaction upon us: his voice was faint. We were enabled to hold a little conversation with him, as follows:

"Well, friend, how do you find yourself?" "I shall soon be dead!"—"What are your thoughts of heaven?" "Oh, my heart is very, very full of light!"—"What makes your heart so very full of light?" "Because of my belief

in Jehovah and Jesus Christ!"—"And are you still firm in your belief in Jesus Christ?" "Have I not told you, over and over again, that my belief is steadfast?" "Have you no fear of death before you?" "No, none, not in the least!"—"We are happy to find that all real believers rejoice in the prospect of death, knowing that their pains are all then ended." "Aye! I shall go and sit above the sky with Jesus Christ!"—"Have you forgotten what was told you, some time since, respecting the Name which is given to all those who believe in Jesus Christ?" "I have forgotten the name, but I have not forgotten the circumstance about which you spoke: it is fast in my heart!"—"How should you like to be called by that name?" "I should like it very much indeed."

Here all of us present, Messrs. R. Davis, C. Davis, Fairburn, and myself, consulted, whether the man now before us was not a proper subject for baptism. We had observed him for many months, and had watched his behavior and character. Each gave it as his opinion, that more satisfactory evidence could not be expected, in the early state of things here: his steadfastness now on the verge of the grave, and his firm resistance of all the native superstitions peculiar to his present situation, satisfied us that he ought to be baptized. While preparations were making with this view, the interval was improved by occasional addresses to the sick man, but generally to those around.

When every thing was ready, we again called the attention of our sick friend; describing to him more fully the nature of baptism, as an emblem of the cleansing of the heart from sin. I then went through the service; William Puckey, who has the most thorough knowledge of the language, interpreting certain parts. The name given to our friend was Christian, in addition to his native name Ranghi: he repeated his name Christian, several times, with energy. We asked him how he would wish his children to be disposed of, and what should be done with his body after death: he told us that he wished the children to live with us; and, calling his daughter, who now lives with Mrs. Davis, to him, said to her—"I am going to heaven, Mary; but Mr. Davis will be your father: be a good girl." He wished his body to be removed to our place.

Many natives were sitting round; and appeared somewhat impressed by what they saw and heard. To us, it was a season of joy and gladness; a period to which I had been looking with great interest. Surrounded by those who would gladly draw him back, he, in the presence of all, and with boldness, declared the darkness which once hung over him, but now the sure and certain hope of soon being in glory. What shall we say to these things? *Is not this a brand plucked out of the burning?*

This was the last time that we saw Christian Ranghi, though we heard of and from him. He died on Thursday night. We intended to visit him on Thursday, but could not; and the first account that we had of his death was from a canoe passing the settlement with his body. His relatives would not let any one inform us of what was about to take place. We reasoned with them on the impropriety of taking his body away, contrary to his dying wish; but could not prevail. It is a satisfaction to us

however, that they did not utter a word as to his faltering from the time when we last saw him; which they certainly would have done gladly, had they heard a word on which to ground their hopes. We told them that their disposing of his body was of no consequence as to his salvation; for his body was all corruption, but his soul was in heaven. We felt

sorry that we could not comply with his last request; but perhaps it may be well that it is as it is.

I have endeavored to give the conversations as near the literal words as I could, that you may judge of the case yourselves. Many incidental pleasing remarks occurred, which are not here inserted.

American Board of Foreign Missions.

Osage Indians.

As the union of the United Foreign Missionary Society with the American Board, is now consummated, the mission among the Osage tribe of Indians comes, of course, under the direction of the Board. The local situations of the several missionary stations, with the names of the missionaries and assistant missionaries residing at them, were given in our Survey of Missions, pp. 5 and 6 of our present volume; and some farther notices of the mission may be found at pp. 116—118; not to mention the many notices in past volumes of our work.—We shall now insert a concise, but interesting, account of the Osages, drawn up by the Rev. William F. Vaill, superintendent of one branch of the mission among that people, who is now on a visit to New England, and is pleading the cause of Indian improvement among many of his Christian brethren.

Country.

The country originally claimed by the Osage Indians, extended from the Kansas river on the north, to Red river on the south, and from the waters of White river east, to the Rock Saline, on the west; lying between the 33° and 39° north latitude, and 95° and 100° west longitude. A few years since, part of the nation resided on the waters of the Missouri; but now, the whole tribe resides on the waters of the Arkansas river. They are divided into several villages. About four of these are on the Grand river, called by the Osages, Neosho; and two on the Verdigris. These rivers descend into the Arkansas from the north, and form a junction with it, within one mile of each other. The width of Grand river is about 30 rods, and that of the Verdigris 10 rods. The former is navigable in high water with keel boats, about 200 miles, and the latter only four miles to the falls. These falls are a natural curiosity, on account of the regularity of the stones, each being square, and laid in a straight line from

one side to the other, rising like door steps. The Osage country is healthy and inviting to strangers; having good air, and being well watered, and richly diversified with hills and plains. Some parts are rough, and hilly, and covered with timber. But the greater part is covered with grass, called *prairie*. The prairies are not low and wet land, but often hilly, and always dry; and have been occasioned by the annual fires, that spread over the country. The Indians, that they may travel more easily, more readily see their game, and have young grass in the spring for their deer, and buffalo, and elk, set fire to their prairies, and the fires spread into the neighboring woodland. Every year, therefore, the prairie is enlarging its borders at the expense of the timbered territory. Those parts that border on the rivers, called *bottom lands*, are usually very fertile, and so are some portions of the prairie. Its salt springs, of which there are several, are valuable. It abounds, also, in lime stone, has some coal, and clay suitable for brick, and is favorable to the growth of wheat, corn, and most of the productions of a more northern climate. It produces, moreover, excellent cotton. In some parts of the country, hills, or mounds, rise from the plain, and are indeed a curiosity. Some are circular; others have an oblong shape. Several are near together; and all rise to the height of 200 feet above the general level of the plain. But the face of the open country is, for the most part, undulatory. Sometimes, for several days, the traveller sees little beside gentle hills, and timber skirting the creeks and rivers; and then he strikes a more mountainous and rocky territory. Some part of the country abounds in stone that is good for building.

On the second day of June 1825, this country, with certain reservations, was sold to the government of the United States. The government also purchased the lands of the Kansas tribe, on the Kansas river. The object of the purchase, undoubtedly, was to procure a territory for the location of the Indians, whom the government are de-

sirous to remove west of the state of Missouri, and the Territory of Arkansas.—The western part of this Territory is in the hands of the government, or of the Cherokees and Choctaws. The white settlements do not spread farther west than Point Remove, on the north side of the Arkansas, and the Poteau, on the south side. The Osages, since the sale of their land, have been requested to remove to their reservation, which extends 50 miles on a north and south line, up and down the Neosho, about 50 miles from its mouth, and runs as far west, as their country formerly extended. It is expected, that, in due time, they will remove to this Reserve.

Name and Character.

They call themselves, *Wau-sau-she*. From hence, *Osage*.

They do not wander, exclusively, like some western tribes; still they are a wandering people. They settle in their villages long enough to plant their corn. They go forth in a body, once or twice a year, on their great Buffalo hunts, towards the south-west, and with this, is usually connected an expedition against the Pawnees, a tribe on, or near Red river, with whom they are perpetually at war. On these great hunts they march in single file, in two parallel columns, extending several miles in length, and moving, it is said, with great order. They encamp together, and form a temporary village, every night. In their marches, or wanderings, they transport all the coverings to their houses, their cooking utensils, and provisions; and continue the same community of social interest, as in their villages.

In person, the Osages are generally tall, and make a noble appearance. Their inventions are few; for when they shew you their bows, arrows, and pipes, and curious belts, you have seen all. Many of their females are beginning to make their own garments. They are naturally amiable and friendly; and always shake hands with a smile on their countenance. Though they love hunting, and delight in war, they have never been known to torture prisoners. If they decide on war, they will go to war, and kill, or take all they can; but it is soon over: and prisoners are well treated. If any one has lost a child, the prisoner is made to supply its place. A Pawnee boy, or girl, sometimes receives, if possible, more affection and attention, than an own child, because adopted in the room of one dead. Strangers are always pleased

with the hospitality of these people. They will divide the last meal, and never suffer one to go hungry from their village, or remain there in want, if they have to give. Their custom is, when a stranger arrives in town, to invite him to many feasts. Some have been invited to fifteen or twenty the same evening. Their meals consist of one dish, served up in a wooden bowl, with a spoon made from a buffalo horn: and you cannot please them more than to taste their feasts. Yet, with all this hospitality to strangers, they will sometimes leave an aged *father*, or *mother*, to perish and die, alone, far from home, without food, friends, or pity. They are not quarrelsome among themselves, but are remarkable for mildness. Nor are they intemperate. In six years, I have not seen one of them drunk. They are afraid of whiskey, and call it *fire-water*. They like the *water*, but not the *fire*. Their manners are simple, and their morals untainted by intercourse with the whites. The magnanimity of those, who gave up themselves to be tried for their lives, exceeds almost any thing of modern times. One of them said, "My father, I am innocent of this murder. It was done by mistake. But I give myself to trial." Another,—"My father, I am not an enemy to white men. When did they come to my town, and I did not feed them? Their death hath covered my gray hairs with sorrow. I will go to trial." All this was done freely—of their own minds; and when they were put in irons, on their way to prison, one shewed the captain how he could slip his hands from his irons, and at any time have made his escape; but it was dishonorable. In a late hunt, the Indians found two white men, catching their wild horses. They took the men and their property, and were about conducting them to the Fort, as they had been directed by their agent. "No," says Clamore, the chief, "Let the men go. Ere they reach the Fort, some one may shoot them, and that will bring trouble. Let them go." Then ordering his people to march, he stood by the men, till the ground was cleared, gave back their horses, and pointing to their own country, said, "Go—and never again show yourselves on Indian war-ground."

It ought here to be said in justice to the Osages, who are hated by their white neighbors, for plundering and killing, that the poor creatures are *tempted* to do it. White hunters crowd their country. Frontier settlers will leave their plantations, and go in pursuit of the deer and buffalo, and thus destroy what the Indians depend on for

their subsistence. The number of white hunters has sometimes been several thousands; and it is a common thing to kill thousands of deer for their skins, and thousands of buffalo for their tongues.

Origin and Removals.

It is not known whence the Osages came. By their traditions, it appears that they have lived a long time, on the waters of Missouri. They have undoubtedly been once united with the Kansas, Mahas, Otoes, Jeways, and Quappaws, for they speak the same, or nearly the same, language.

Clamore and his band, separated from the Great Osages, about forty years ago, and removed to the Verdegri. These people are not the Little Osages, as is generally supposed, but properly a division of the Great Osages. The Little Osages are a small band, who were formerly settled on the waters of Missouri, but now reside on the Neosho. And the removal of White Hair's band, or the Great Osages, from Missouri to Neosho, took place about four years ago. The villages are much nearer together than formerly: still a jealousy exists between the different chiefs; each one fearing lest the other should supplant him. This jealousy occasions great trouble in the nation, and makes it difficult to control the people. In General Council, however, Clamore is acknowledged first chief. The population of the tribe is estimated at about 8,000, of which Clamore's band is about 3,000. The design of the United States government is to unite them as soon as possible under one chief.

Government.

The chiefs have only power to advise. Criminals, usually escape, unless they choose to submit to punishment; though murderers are sometimes punished by the hand of a near relative. We have one or two instances of their punishment by death, for adultery, and for disobedience to parents. In one instance, a female became exceedingly vile, and none could reclaim her. At length an old man plunged a knife into her bosom, and she died on the spot. He then went to the brook, washed his knife, returned to his lodge, and all acquiesced. In another case, a brother or relative says to a young woman, who had long refused to listen to her parents, and had become irreclaimable, "Do you refuse now, and for ever, to listen to your friends?" She signified that she did: upon which he shot her

dead, as she sat in the lodge. Whatever civil government, does exist, however, is in the hands of the braves, or warriors. The chiefs dare do nothing without consulting them. Of late years, some small advances in government have been made, and prospects are brightening.

Councils.

In no situation do the Osages appear with so much dignity as in their Councils. It is delightful to see their stillness, their gravity, and the respectful order with which they arrange themselves around the council fire. The respect they pay to age is pleasing. The chiefs, the warriors, and the aged counsellors, take the first seat. When an aged counsellor enters a chief's lodge, a seat is immediately prepared; and the women and children separate themselves. In addressing each other, they have no ceremony; but in addressing a stranger, they rise, and cordially take him by the hand, before they speak. Their decisions in council are taken in the following manner. Tellers go to several of the leading characters, and request, with a low voice, their opinion: It is then reported to the chief, and their decision is declared as the vote.

Eloquence.

I have not seen many remarkable displays of eloquence among the Osages. But it is said, that when the occasion has called forth their powers, they have excelled. Since our arrival in the country, their councils have been chiefly employed in answering certain propositions from the agents of government, in which they have felt themselves under some constraint. Still the old chief is always remarkably shrewd in argument. In a late general council, in which the agent presented a request from the United States government, that the Osages should leave the Verdigris, and remove to the Neosho, Clamore replied: "My Father, Chief of the Osages, I have spoken to my people to support me on this occasion. God looks down on us. I speak to you on a fine day. My brothers, my children, my friends, are around me. We have one word. Chief of the Osages, my people are spread abroad; you don't see them all. There, (pointing to the village) there is my town. To make a town, I travelled through the country, and found a good place. Governor Clark took me along with him to Washington. I saw my great Father at Washington. He said, if you wish to build a town, build

on a good stream. There you will have a good fire, many children, many braves. I have built my town. I have done all I could. I listened to my Father word for word. *Why does he change his mind?* I fear he has heard many false stories from persons who wish to injure me, and take away my country.

"My Father, a great many red skins tell lies. Please to take notice of this. I am the only one among the red skins, that listens to my Father. I have always been told I should be happy. I have never seen that day. We are not happy; but must hunt hard, and pay high for our goods. I wish you to feel for our interests. I feel bad. I cannot tell what I feel. You take one piece of land; then take another. I don't understand this."—The Osages are truly native orators. Their language is forcible, and every gesture speaks; so that they are truly interesting speakers. If there be an eloquent beggar, the Osage is such an one. They are poor. They feel it, and they never fail to let you know it. *Woh-pau-ne, woh-pau-ne*; "I am poor, I am poor." This is the first plea. And the second is like it,—*Non-i-hu nink-a*; "Tobacco I have none;" or, *Woh-num-bra nink-a*; "food I have none." *Noh-pa-he*; "I am very hungry." *Tsch oscha*; "To death I am near." And who will not feed a person, to save him from dying with hunger? This leads to a consideration of

Their Poverty.

This is extreme. The chief property of the Osages is in horses and dogs. Some of the richest have, perhaps, ten or fifteen horses. Their dogs are like so many hungry wolves. Let a stranger walk the village, and the dogs will pour out upon him from every door, hungry and mad enough to bite, and yet so faint and weak, that they will flee when they see your club. Many families have nothing, and can get nothing, unless a friend give them a blanket, or food. The boys generally go naked till about 6 years old, and the whole value of many a child's clothing, for the first 15 years, would not be one dollar. Many a mother, with a large family, has no covering for her children, except one or two dirty deer skins. And this poverty causes them to become *beggars*.

Begging seems to be systematised among them. It is honorable. None, whether plebeians or princes, hesitate to beg. They seem to feel that all white people are rich, and that all are indebted to them. Their system of trading is, to trade *some*, and beg *much*. Hence

the traders, to meet the general taste, have had to raise the price of what they do sell, that they may leave room for some presents. The missionaries among them, are very greatly tried by this habit of the people. They have indeed succeeded in checking it of late, and the Osages are improving. The Osage farmers at Hopefield* have left it off, and it is a pleasure to have them visit the mission, while their children are quietly at school. It is to be hoped, that when the system of begging shall be laid aside, the practice of stealing, or pilfering, to which they seem to be prompted by poverty, will also cease. It is the Gospel only, that will make them industrious, and raise them above poverty.

War.

The Osages are remarkable for being always at war, without being a warlike people. They have a strange superstition arising from dreams. One bad dream will turn back a whole army. In the year 1821, about 400 warriors set out against the Cherokees of the Arkansas. They made great preparation, and the dread of them fell on all their enemies. The white people were removing a hundred miles down the river into Forts. Had they proceeded, they might have conquered the Cherokees, if not by the strength of their arms, by the fear that went before them. But one of their leaders dreamed a bad dream, and they foreboded evil, and all returned. They go to war in a body, but return separately; and their fighting is done in savage style. One attack during one campaign suffices, especially if they obtain a few scalps. They have too great an individual interest to admit of patriotism. Every man has his personal glory to win, by *killing an enemy*; so that where a warrior has obtained a single scalp, regarding it as a great deal of glory for him, he is ready to *return*. This weakens and discourages the rest. Hence it is, as I have already remarked, that they return separately, and one after another.

Road to Honor.

This is by personal exploits. Seven acts of personal prowess, prescribed by custom, constitute the highest order, or degree of honor and glory. They who have done these seven, are entitled to the first place in the medicine ceremony. Each one is allowed to make his own statement; and it is re-

* For a notice of this station, see p. 113. Ed.

ceived as true, unless some one is able to contradict it. Striking the enemy with the tomahawk, is a higher deed than shooting him. So that the man who shoots his foe, is not on that account esteemed, if he has not also struck him. If another strikes first, *he* receives the glory. The leaders of a party neither shoot, nor strike. These are men, whose glory has been established. They therefore order the attack, but they themselves keep back, and give the youth an opportunity to acquire laurels. For instance, the leaders of the late attack on some white people, had not even their arms, but kept in the rear, while the young executed the bloody act. Still the leaders were accountable.

Before going to war, they have many ceremonies—counsel much—consult the oracle; and on this occasion, their doctors have much to do. Dreamers relate their dreams; and conjurers ask counsel of the sacred bird, which now they expose to view. They then paint their faces, and tie to their hair the deer's tail. In the onset, they raise the whoop of war. On their return from war, they approach the town with proud feelings, and the youth hold the dish from which they drink water. When his scalp is elevated on a pole, and preparations are making for the dance, the warrior walks the town, and seems to think there is none greater than himself.

South America.

MR. BRIGHAM'S REMARKS ON MENDOZA.

(Concluded from p. 239.)

Climate and Diseases.

Nov. 22, 1824. During the winter months, from May to September, the atmosphere of Mendoza is generally cloudy, and rain frequently falls; though the weather is not sufficiently cold to cause the use of fire.

Throughout the rest of the year, the air is pure, uncommonly dry, and in summer quite hot. Such is the dryness of the climate, that furniture, such as pianos, sideboards, and bureaus, are preserved from ruin (by warping,) only by keeping beneath them vessels of water. In the summer season, the place is not only without rain, but without dew, so that the laboring people and many of the higher class sleep out in the open air of their courts. While the wind continues south and east, which are the pre-

vailing winds, the climate, though hot, is tolerable; but when it comes, as it occasionally does, from the hot regions of the north, it is almost insupportable. This wind is strong, and is almost scorching, and clouds of dust are flying. I can only compare it to the current of hot air, which is felt around the mouth of a furnace. I am told, that in San Juan, 50 leagues to the north, this wind, when it comes, forces all into their houses, and compels them to shut doors and windows for one or two days, until it is past. This scorching wind is caused by its blowing from the tropical regions, over a great tract of sandy country along the eastern foot of the Cordilleras; and is an evil as really, though not so much to be dreaded, as is the celebrated "Sirocco" of the old world, to which it bears considerable analogy.

The dryness and softness of the air around Mendoza is peculiarly beneficial for those, who have pulmonary diseases; and I have no doubt that this place will, in time, become a celebrated resort for those who are thus afflicted. I myself know some, and have heard of several others, who found a speedy relief by coming to this place, and remaining a few months. Indeed I know of one person so severely afflicted with a lung complaint, that he cannot spend a month, even in the pure air of Chili, without much suffering, and yet enjoys very comfortable health when at Mendoza. When at Buenos Ayres, a countryman of ours, who had spent several years at Mendoza, enjoying good health, and came robust to the capital, was there but three days, before he was prostrated by his old enemy, the asthma, and confined several weeks to his bed. He afterwards embarked for the United States, hoping to be able to remain, though he told me he feared he should soon be compelled to return again to Mendoza. Dr. G. told me, that, among the deaths at that place, not more than two died annually of any pulmonary complaint.

But while Mendoza is free from this wasting disease of our country, and generally too from every species of fever, the dropsy makes great havoc among its inhabitants, and that, too, before they are old. Several, when observing to them that they enjoyed a fine healthy climate, replied, that their climate was indeed good, and that they enjoyed good health while life continued; but said they, "We must die young." I saw several myself who were in the prime of life, and apparently cheerful and free from pain, though it was obvious, from their bloated appearance, that the dropsy was conducting them to an

early grave. This disease is much more prevalent among females, than males, and generally begins and concludes its ravages, between thirty and forty years of age.

Another prevalent complaint, and most common, too, among females, is the swollen throat. It seems to me, that nearly one half of the lower class of women are afflicted with this deforming evil. Sometimes the swelling (which resembles a wen,) is but small, at others, is quite large; and occasionally two of these are seen on the same throat, of four or five inches diameter.

It appears to be a disease analogous to that, which prevails in the mountainous districts of Switzerland, under the name of *goutte*, and is here imputed to the same cause, the drinking of snow-water. All the water used in Mendoza comes down from the Andes, in cold, muddy torrents, and is, by the laboring people, taken without filtering; and, as the climate is hot and dry, is often taken in great quantities. Whether it is the snow-water simply, or some mineral substance with which these mountainous streams are always heavily charged, that causes this disease, may be a question; it must probably be considered as the certain result of one.

I have always made it an object in this country to inquire into the number and treatment of the unfortunate deaf and dumb. I was surprised to learn, that while only about *four* of this class are found in Buenos Ayres, and as many more in Monte Video, there are in Mendoza *twelve*, (one to every thousand;) and that five of these are children of one mother, who is herself deaf and dumb.

The Farewell.

Nov. 30. As I am to start for Chili to-morrow, I spent several hours to-day in taking *la despedida*, (farewell,) a ceremony, which must not be omitted where you have formed any thing like a familiar acquaintance in a Spanish family. Entering one house where I had often visited, I passed from one room to another, until it seemed that the house must have been deserted. It soon appeared, however, that they had only retired, on account of heat, to the long porch in rear of the house, and which was to me the best of all porches I had ever seen. It is not less than 60 feet long, and 30 wide, made of a light frame, simply, and this overrun with grape-vines too thick to be penetrated by the sun, or by human vision. At this time the whole roof was loaded with white and red grapes, hanging in

clusters through the crossed reeds, which compose the roof. Before the porch, lies the fruit garden, with rills of water crossing it in several places, and giving the whole an aspect truly elysian. But notwithstanding the matchless beauty of this porch, with its hanging vines and fruits, it is an object so common here, that my friends seemed surprised that I so much admired it, and frequently apologized and regretted that they had not met me in the *sala*.

The gentleman of the house presented me with several specimens of gold ore, another member of the family with a quill of the condor, three feet and a half long, while a third, his little daughter, gave me a rose humming bird, which she had really dried and preserved with her own hands. This humming bird is much larger than those found among us, has a green head, a bill one inch long, and tail five inches. The plumage of its body and tail has all the colors of the rainbow, and constantly assumes different shades when viewed in the sun. In one position, it appears a dark brown, or black; in another, it seems green; in another, red; and in another, a bright golden yellow. Never in nature have I seen the different colors so beautifully commingled, and never a more handsome object.

I called on the amiable young lady, who was one of our company from Buenos Ayres. She went to that place partly on account of ill health, which was there confirmed; but on her return, she is again ill, and I fear will be more so. It seems, therefore, that while the air of Mendoza is itself a medicine for one, and that of Buenos Ayres injurious, the reverse is true in regard to others; at least, it has been so in regard to this young lady.

I called, also, on a gentleman, who had assisted me in the sale of the Spanish Testaments, which I brought to the place. Four dozen were left in his hands, the most of which he had disposed of for one dollar each. He used to tell those who saw the books, that the New Testament was the "Christian Constitution," and that every Christian should of course have it in his own house. There is now no open opposition made to the circulation of the Scriptures in this place; though it must be confessed, that there is an indifference towards them, which I could wish to see removed, and which, I trust, time, with the revolution, will remove.

All seem to know, and will admit when talked with, that the Bible is the great fountain of religious truth; but as they are little accustomed, as yet, to read any thing, and have long been

taught, that an occasional attendance at mass, an annual confession, and abstinence from eating meat on forbidden days, answer all religious demands, they are inclined to give themselves little further trouble on the subject.

This evening, with my friend Dr. G., I have spent at the house of the present Governor C., with whose interesting family I have become somewhat familiar, and have received from them many polite attentions.

The Governor is a plain, wealthy farmer, of sound judgment, and much good sense, and, like Cincinnatus, leaves his farm to rule, only from a sense of duty, and the call of his fellow citizens. He is one whom all parties respect, and keeps the province in a quiet prosperous state. Every part of the territory, over which he rules, is familiar to him, and with almost every inhabitant he has more or less acquaintance.

It is his opinion, that the province now contains twenty-four thousand souls, and that just about one half reside in the city.

There are four small villages to the south;—San Vicente, one league distant—Lujan, four—San Carlos, thirty;—and San Rafael, sixty; each have a church, a small school, and about 1,000 inhabitants.

He told me, that there were in the province mines of gold, silver, and copper, and that all could be wrought without difficulty, although owing to the late war, and want of hands and capital, they were now in a neglected state. He thinks, and I believe with reason, that the best of wine may be made in abundance here, and that it will be, when Buenos Ayres lays such duties on foreign wines, as to encourage the making and purifying of their own. At present, on account of transportation, they could not sell their wines in the capital at profit, even if as good as the imported, for the latter can be bought at a less expense. The same is true in regard to flour. They could supply the capital with this article, but not at the low price, for which it is often sold by our countrymen. The wheat of this province is uncommonly good, and often yields, as the Governor and others told me, from 40 to 60 bushels for one.

I gathered several wheat heads, which were eight inches in length, and saw kernels of dry wheat at the mills, larger than I had before known. There are several good mills for grinding this article, but owing to the great remoteness from a flour market, they are more useful to the village, than lucrative to the proprietors. The owner of the best mill is a friar, who, after asking

the Pope, in vain, to secularize him that he might marry, concluded to secularize himself, and is now living with the object of his attachment, and they are parents of five children.

The principal exports from the province of Mendoza, at present, are nuts, raisins, and dried fruits of every kind, which find a good market in Buenos Ayres; and horses, mules, cattle, and, in some seasons, wheat, which passes the Cordilleras, and is sold in Chili. Several hundred mules are now daily expected from thence, to be laden back with cargoes of wheat, as the crop there was nearly destroyed by rust.

The Governor spoke in the highest terms of the United States, and seemed to be well acquainted with the nature of our government and institutions. He doubtless received much of his information respecting us from Dr. C., a very worthy gentleman from Philadelphia, who spent several years in this place, and whom the Governor and many others are hoping will again return to reside among them. I meet with nothing in this country more truly pleasing, than to find my countrymen residing here, so conducting themselves, as to command the respect of this people, and nothing more painful than such conduct as deserves censure. They know but little of us as a people, except what they learn from those of our countrymen, who come among them; consequently their opinion of us varies, as the characters of our emigrants varies. If the censure and disgust would stop with the individual offender, it would be of less consequence; but when this disgust in consequence is extended to *our country*, that name with which every thing praiseworthy, in the mind of an American worthy of that noble title is associated, it becomes an important circumstance how our citizens conduct. In Mendoza, every American who should visit it would find himself better off, and his country more respected, from the circumstance that Dr. C. had there been a resident.

Ceylon.

JOINT LETTER OF THE MISSIONARIES, DATED AUG. 6, 1825.

A JOINT letter from this mission, dated Feb. 12, 1825, was inserted at pp. 348—354 of our last volume, describing, among other things, the very interesting scene witnessed on the 20th of January of that year, when *forty-one* native converts were admitted to the privileges

and fellowship of the Christian church. In that letter, the writers declared it to be their purpose to receive others of the converts sometime in the July following. Accordingly, on the 21st of that month, eight natives made a public profession of their faith in Christ. About 700 people witnessed the solemn services as spectators.

Notice of persons admitted to the Church.

The following are the names and places of abode of those admitted. J. B. Frazier, Seth Payson, Samuel Davis, and Vaylayuthun, of Batticotta. The two former belong to the boarding school. Samuel Davis is in Mr. Meigs' employ. Vaylayuthun is a schoolmaster.—Ard Hoyt and John Chester, of Tillipally. These boys belong to the boarding school at that place.—Marcell, of Oodooville. Anthony, of Manepy.

The two last, whose names have been mentioned, have been the hopeful subjects of divine grace for nearly three years. *Marcell* is a female, whose gray hairs remind us that she has been brought in at the eleventh hour.

Anthony is by education a Catholic; but, through the power of the Holy Spirit, has been enabled to forsake his saints, and now trusts alone in the crucified Redeemer.

Samuel Davis was formerly a member of the boarding school at Batticotta, but as he did not bid fair to become a good scholar, Mr. Meigs thought it advisable to employ him to labor in the family. When the awakening commenced, in the early part of 1824, he was one of the first subjects of it, and for a short time he appeared to manifest very deep concern for his soul. When his relations ascertained that he intended to become a Christian, one of his brothers came to the house, and beat him severely. A short time afterwards, when absent from the premises, his relations caught him, and carried him away. Their threats, and promises, and entreaties, soon produced the effect they desired. He chose to follow them, instead of Christ. He remained careless for about six months, when the second awakening commenced. He again manifested great concern for his soul, and has now, for a long time, given us evidence of a real change of heart. A few weeks ago, when his friends learned that he had been propounded for admission to the church, and that he expected to be baptised, and partake of the Lord's supper, they used all their efforts to prevent it. Their great ob-

jection to his joining the church, appeared to be founded on their pride of caste. The people of Batticotta have long boasted that no person of good caste, would ever join us from among them. In order, therefore, to prevent their pride being humbled, and disgrace being brought upon 2,000 persons, which they openly say has been the case, it was to be expected, that they would use violent measures to keep him away from the intended meeting. Samuel being aware of this, requested permission to go secretly to Tillipally, two days previous to the meeting. After he had gone, his friends, ascertaining that he had left Batticotta, came to Mr. Meigs in a great rage, and with many threats, protested against his being received into the church. It was in vain to reason with them. They went away as they came, with their "mouth full of cursing and bitterness." Though Samuel had escaped them, they determined to make another effort to prevent his being baptised. As they expected him to pass through one of the two principal roads leading to the bungalow, many of his relations were posted in the way, to seize him when he passed by. Before they were aware, he reached the bungalow, and seated himself among those, who were about to make a public profession of their faith in Christ. When they were informed of his arrival, they made preparations to take him off by force. Expecting that they would make the attempt, Mr. Poor sent to the magistrate of Mallagum, requesting him to send a native from his court to preserve order. The presence of this officer probably prevented them from carrying their intended plan into operation. When Samuel came forward to be baptised, one of his brothers with a loud voice protested against our baptising him. It was done, however, and the Lord's name was magnified in the sight of the heathen.

Candidates for admission and Others.

Besides those admitted at this meeting, about twenty persons have expressed a desire to join the church. We hope they will all prove steadfast, and give us increasing evidence that they have a saving acquaintance with our Lord and Saviour Jesus Christ.

We mentioned, in our last letter, that we had held several interesting meetings with our schoolmasters, and that ten or twelve gave some evidence of a change of heart. In the foregoing list you will perceive the name of only one schoolmaster among those who were

admitted. Two other schoolmasters were accepted as candidates, and they gave pleasing evidence of a change of heart; but as one of them seemed not to manifest sufficient knowledge of divine truth, and as the other was guilty of some impropriety of conduct on the Sabbath, a few months before, their admission was postponed. Two others, who expressed a desire to join the church, have been kept back by persecution. Four are desirous to make a public profession of their faith in Christ, when we may think it advisable for them to be admitted. The importance of the conversion of our schoolmasters, as it regards the children under their care, will appear evident, and we request a daily interest in the supplications of our friends in behalf of those who yet have no wish to embrace the Saviour. It is with much pleasure we state, that, in some of our schools, the voice of prayer is now heard from the teachers, and we have reason to believe, that they often direct their scholars to the Lord Jesus Christ. It may be interesting to mention, that, in a school taught by one of the pious schoolmasters, two or three of the little girls, for some time past, have professed considerable anxiety with respect to their well-being in eternity.

In our Boarding Schools we continue to be blessed. There is a considerable degree of seriousness upon the minds of a number of the youth belonging to them. Some give evidence of possessing piety. But while we are permitted to rejoice, we have also to mourn that many, who once appeared determined to leave all for Christ, have gone back, and now walk in the ways of God no more. None of these, however, belong to the church.

The expectations, expressed in vol. xvi, p. 351, respecting three young men of high rank, have not hitherto been realized.

As we gave you a full account of our native free-schools in February last, it will be unnecessary to add to what was then stated. Several schools, which we some time ago dismissed for want of funds, we have concluded to revive. The children under instruction are growing in the knowledge of Christianity, and we trust, are becoming more fully acquainted with the absurdities of that system, which their fathers have taught them to reverence. We indulge the hope that God will raise from among them a seed to serve him.

Fifty copies of the Old Testament in Tamul, are next stated to have been received from

the Madras Bible Society; and the Boarding Schools at Panditeripo and Manepy to have been, for sufficient reasons, removed to Tillypally, and placed under the care of Mr. Woodward.

Retrospective and General Remarks.

In reviewing the dealings of God to our mission, we have much reason for gratitude, and for encouragement in our work. Not only has a door been opened for us to enter in among the heathen, to establish schools, and to preach and distribute the word of life to thousands; but we have been permitted to see more than eighty gathered into the church of Christ, and a number more give us evidence, that they are members of the household of faith. Doubtless many in our native land have often offered up their thanksgivings for the mercies bestowed upon this part of the world, where the seat of Satan is, and have been led to hope, that idolatry is tottering to the foundation, and will soon fall. That idolatry will fall, we have no doubt; but we have no evidence that the time is at hand.

Perhaps there never was a time, when the people were so little disposed to hear the Gospel, as they have been during the past year. The missionaries have been charged as being the instrumental causes of that awful scourge, the *cholera*, which has again been sent upon this people; and which, instead of leading them to seek Christian instruction, has made them more mad upon their idols. While the name of Jesus has been reviled and blasphemed, sacrifice after sacrifice has been offered up to these dumb idols, and now when the plague is removed, to *them*, and not to Him who sitteth in the heavens, do they give the praise. We wish our patrons at home to be made particularly acquainted with the actual state of this miserable people, and be guarded against the supposition, that our work is almost accomplished, when it is but just begun. We feel that we have need to harness ourselves anew for the battle, which we shall have to fight with the prince of darkness; and we feel also that it is absolutely necessary, that those who have sent us forth should come up to our help with renewed vigor, in order that we through the Captain of our salvation, may be enabled to conquer.

The work, which God has been pleased to begin and carry on, is a great work, and is marvellous in our eyes; but not so, perhaps, in any considerable degree, in the sight of these heathen. Those, who have been gathered into our church, are, for the most part, de-

pendent upon us for their support, and it is not a difficult thing for those who are full of hypocrisy and deceit themselves, to suspect that those, who have joined us, have been induced to do so, from hypocritical motives. If you tell them that Christ will hereafter reign, that he has begun that work, which he will carry on, and point them to the members of our church as an exemplification of the truth of our assertions, they are ever ready to reply, that those who are Christians among us, are Christians only for their food and clothing. So little do they consider their cause to be in danger, that they have scarcely begun to awake from their state of security. Should a number of influential men embrace the Christian religion, this probably would be the signal for brahmins and others, whose support depends upon their maintaining the worship of idols, to awake from their slumbers. The moment they begin to be alarmed, and feel that their cause is in danger, it is to be expected that they will exert themselves to prejudice the minds of the people against our schools, and induce them to withdraw their children from them. In a word, it is to be expected, that we shall have systematic opposition in every department of our work.

We have already experienced it from the Catholics. Their priests have issued their threats against all, who attend our place of worship, or receive the word of life from our hands, or send their children to our schools. The consequences have been, that the door for the distribution of the Scriptures amongst them is in a great measure closed. The people are kept away from our places of worship, and most of the children have been withdrawn from the schools.

We would not be understood to speak the language of discouragement. Should we do so, we should be most ungrateful. Encouraged by the promises of him, who has promised to be with us even to the end, we hope, through divine assistance, to go forward in our work, being fully persuaded, that, with his almighty aid, one will chase a thousand, and two put ten thousand to flight. But we wish to impress more fully upon the minds of all, who interest themselves in behalf of missions, the importance of relying solely upon the aid of the Holy Spirit to accomplish the work of the conversion of this people. Without the smiles of our Saviour, the finest prospects may be blasted, the work which appears most forward may soonest come to naught. We therefore entreat, that while they contribute largely

of their substance to send the Gospel to the heathen, they will pray with more earnestness, that the kingdoms of this world may speedily become the kingdoms of our Lord, and of his Christ.

Importance of Native Preachers.

We cannot in justice to the cause in which we are engaged, conclude our letter without again bringing before our patrons a subject, which has engrossed much of our attention, and which we think calls aloud for the immediate consideration of all those beloved friends, who have hitherto contributed to the support of this mission. Situated as we are in the midst of eight millions of people, who speak the Tamul language, it was to be expected, that we should early make the inquiry, how these immense multitudes are to be converted to Christianity. We are not to think of missionaries being sent in numbers proportionate to the wants of all these people. Even if there were men in abundance to go, the churches would not bear the expense of sending them. Our plans, therefore, were early laid in reference to raising up and qualifying, by divine assistance, young men to become preachers of righteousness. When we gave the information to our friends, that we could support heathen children at small expense, many of them very liberally contributed to their support, and upon no department of our mission has God more abundantly poured out his Holy Spirit. There are now 143 boys belonging to our boarding-schools, nearly one third of whom are hopefully pious. About 30 are members of the church, and others, we hope, will soon be admitted to the same privileges. We have the confident belief, that God will continue to grant the influences of his Spirit to these schools, and gather many more into the kingdom of his grace. Most of those who are professors of religion, possess talents, which would not disgrace the ministry, and if it should please the Head of the church to set apart these, and others who may hereafter embrace the Saviour, for the service of the sanctuary, the importance of having them thoroughly educated, will appear evident. To have a learned ministry in our native land is considered an object of vast importance, but it is far more important here. Learning is held in such estimation by the people, that the greatest reverence is paid to those who excel in it; and in proportion to the learning and good character of those, whom we send out as native preachers, will be the respect paid to them, and the messages they deliver.

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LIST OF THE MEMBERS OF THE AMERICAN MISSION CHURCH IN JAFFNA, CEYLON.

<i>Names.</i>	<i>Tamil Names.</i>	<i>Admitted.</i>	<i>Caste.</i>	<i>Where noticed in the Herald.</i>
Gabriel Tissera.		Oct. 10, 1819.	Chitty,	Vol. xvi, 278, 282. xviii, 370. xix, 75. xx, 42, 74, 102.
Nicholas Permander		" 31,	Madapully,	xvi, 278. xvii, 38, 39, 67, 134. xviii, 313, 344, 345. xix, 75, 311.
Philip Matthew,		Jan. 2, 1820.	Vellalla,	xviii, 371. xix, 310.
Frances Malleappa,		May 7,	Chitty,	xvii, 67. xix, 75. xx, 175, 307.
Jordan Lodge,	Supan,	April 22, 1821.	Chitty,	xvii, 43, 170. xviii, 313, 344. xix, 308, 278, 311. xxi, 167.
Nathaniel Niles,	Catherasen,	do.	Vellalla,	xvii, 43, 170. xviii, 313, 347. xix, 308, 210, 278, 311. xx, 167.
Philip M. Whelpley,	Santeo,	July 15,	do.	xviii, 134, 171. xix, 277. xx, 142.
George Koch,		Aug. 3,	Dutch descent.	xviii, 170, 344. xix, 247, 249.
Ebenezer Porter,	Sinnacooty,	do.	Vellalla,	xvii, 43, 170. xviii, 313, 344. xix, 157, 208, 209, 277.
Onesimus,	Valen,	do.	Covia,	xviii, 170, 344. xix, 208, 210.
Daniel Smeed,	Veerahutty,	Dec. 25,	Vellalla,	xix, 6, 7, 33—37.
Miranda Safford,	Chellaththy,	do.	Chanda,	xviii, 313, 345. xix, 6, 7, 35.
Mary Poor,	Marial,		Vellalla,	xviii, 313, 345. xix, 6. xv, 74.
Daniel G. Gautier,	Anto,	Feb. 24, 1822.	do.	xvii, 48, 134. xix, 6, 247, 249, 277, 352. xx, 142, 235. xxi, 157.
Solomon,	Ampalavarnen,	April 21,	do.	
James,	Moorgen,	do.	Chavia,	xx, 207.
Chellachy,	Chellaatty,	do.	Madapully,	xx, 207.
Anthachy,	Anthachy,	do.	Chitty,	
Philip,		Aug. 11,	Fisher,	xx, 161—164.
Catheramun,	Catheramun,	Nov. 3,	Chitty,	
Julia Ann Prime,	Marial,	Dec. 15,	Vellalla,	
Cundun,	Cundun,	Feb. 9, 1823.	do.	xx, 106, 143, 235—238.
Susanna Anthony,	Cannaatty,	May 4,	Washer,	
Arleena,		July 6,	Chitty,	
Pettaehy,	Pettaehy,	do.	Vellalla,	
Vaylachy,	Vayluchy,	do.	Chitty,	
Parean,	Parean,	Jan. 18, 1824.	Vellalla,	
Levi Beebe,	Tamyann,	Feb. 1,	Portu. & Malay,	xx, 144. xxi, 167.
Catheramun,	Catheramun,	do.	Fisher,	
Smith Bloomfield,	Ampalavarnen,	April 21,	Madapully,	xx, 143, 164, 350.
Timothy W. Coc,	Amarasungum,	do.	do.	xx, 164.
Charles Hodge,	Valu,	July 4,	do.	xviii, 170. xxi, 352.
Samuel Willis,	Ponnyan,	" 18,	do.	xviii, 134. xix, 247, 249, 277. xx, 165, 233, 350.
Amasevathan,	Tamyann,	Oct.	Fisher,	xx, 350. xxi, 167, 352.
Andrew,	Padyan,	do.	do.	xx, 350.
Arolumbalum,	Arolumbalum,	Jan. 20, 1825.	Madapully,	xxi, 166.
Peter,	Nangen,	do.	Fisher,	
Valen,	Valen,	do.	Nallua,	
Caasenaathen,	Caasenaathen,	do.	Chitty,	xxi, 166.
Azel Backus,	Eraamen,	do.	do.	xix, 76. xx, 240, 243.
William Bancker,	Ponnen,	do.	Vellalla,	
David Brainerd,	Swaamenathan,	do.	Madapully,	xix, 71. xx, 142. xxi, 167.
Claudius Buchanan,	Mooten,	do.	Chitty,	xviii, 310. xx, 143.
Joseph Clay,	Vathen,	do.	Vellalla,	xx, 143.
William Coombs,	Catherypully,	do.	do.	xx, 280. xx, 140, 239, 241, 243.
Elias Cornelius,	Veerahutty,	do.	Covia,	xvii, 41. xix, 278. xx, 139. xxi, 167.
Jeremiah Day,	Sinnatumbly,	do.	Chitty,	xx, 142, 239, 242, 243.
Timothy Dwight,	Tillyumbalum,	do.	do.	xviii, 313, 345, 347. xix, 311. xx, 350.
Justin Edwards,	Sintamerny,	do.	Madapully,	xix, 76. xx, 142. xxi, 167.
James Girdnead,	Moorgen,	do.	do.	
Joshua Huntington,	Ponnopully,	do.	do.	xviii, 310. xix, 143.
Samuel Judson,	Veenassy,	do.	Vellalla,	xix, 280. xx, 139, 239, 242, 243.
Cyrus Kingsbury,	Vyrovon,	do.	do.	xix, 151. xx, 240, 243.
John B. Lawrence,	Moorgen,	do.	Madapully,	xviii, 347. xix, 279. xx, 139.
Beal N. Lewis,	Sinnapodian,	do.	Vellalla,	xx, 143.
Alexander Lovell,	Sinnatumbly,	do.	do.	xx, 145.
Cyrus Mann,	Eraamen,	do.	do.	xix, 280. xx, 139, 239, 243.
Henry Martin,	Verestohoo,	do.	Fisher,	xx, 141. xxi, 84.
Levi Parsons,	Sinnapody,	do.	Madapully,	xx, 145.
George Payson,	Sedumbarapully,	do.	Vellalla,	xix, 280.
Nathan Perkins,	Sinnatumbly,	do.	do.	xx, 145.
James Richards,	Alasoo,	do.	Fisher,	xxi, 84.
Martin Tullar,	Ponnen,	do.	Vellalla,	
Elizabeth Appleton,	Lerchemy,	do.	Madapully,	xx, 144.
Isabella Graham,	Marial,	do.	Palla,	
Fanny Hall,	Maryamootoo,	do.	Vellalla,	xx, 144.
Louisa Hawes,	Sinnapully,	do.	do.	xx, 140.
Susanna Hopkins,	Sevahaamy,	do.	do.	xix, 309, 243. xx, 140.
Susan Huntington,	Chiunnachy,	do.	Madapully,	xx, 144.
Harriet Newell,	Myllaatty,	do.	Vellalla,	xix, 309. xx, 140.
Betsey Pomeroy,	Sathoopully,	do.	do.	xx, 146.
Mary Sweetser,	Sedumparum,	do.	do.	xx, 145.
Martha Washington,	Catherasay,	do.	do.	xx, 143.
Sarah Woodhuil,	Virilyammy,	do.	do.	xx, 143.
Elizabeth Worcester,	Naagy,	do.	Covia,	xix, 210. xx, 140, xxi, 238.
J. B. Frazier,		July 21,		xviii, 310. xx, 143. xxii, 274.
Seth Payson,		do.		xix, 143. xx, 144. xxii, 274.
Samuel Davis,		do.		xix, 72. xx, 142. xxii, 274.
Vaylayuthun,		do.		xxi, 166. xxii, 274.
Ard Hoyt,		do.		xx, 239. xxi, 84. xxii, 274.
John Chester,		do.		xx, 144. xxii, 274.
Marcari,		do.		xxii, 274.
Anthony,		do.		xxii, 274.

The third column of the foregoing table shows the time of admission to the church; the fourth mentions the castes to which they belonged; and the last is designed to furnish the reader facilities for examining, if he chooses, the history of these interesting converts from heathenism. At p. 103 of vol. xx, the reader may find a description of several of the castes here mentioned, written by Gabriel Tissera, the native first mentioned in the table. We had prepared another column, indicating the employment of several, but the page would not admit it, and we must defer such a notice to another occasion.

The whole number of native members, mentioned in the foregoing table, is *eighty-three*. Of these, *five* have died—Vaylacy, Samuel Judson, and three others whose names we have not learned. At the latest dates, all the surviving members were living in such a manner, so far as their characters were known to the missionaries, as to adorn their Christian profession.

The principal admissions of members to the church, were noticed at p. 349 of our twenty-first volume, and in the letter which precedes the table. It will be seen, however, that thirty-four natives had been received previous to January 1825, and consequently had given evidence of piety previous to the remarkable attention to religion in the beginning of the year 1824. See vol. xxi. pp. 27, 60, 79—84.

Sandwich Islands.

HAWAII.

EXTRACT OF A LETTER FROM MR. GOODRICH TO THE CORRESPOND- ING SECRETARY.

Byron's Bay, Nov. 11, 1825.

My Dear Sir,—Since the visit of Lord Byron to this place, the harbor, having been accurately surveyed under his direction, has received his name, and is called *Byron's Bay*—a name, which, I believe, universally approved by the members of the mission.

The kindness of Lord Byron to the different members of this mission, you have doubtless learnt from others. When I was at Oahu, last spring, he very kindly offered me a passage in the frigate to this place. After lying here a month, refitting his ship, the same kind invitation was given to Mr. Rugles and family to go with him to Oahu, and was accepted.

The state of things at this station is very interesting. The house of public worship will not contain half that assemble to hear the word of life. The chiefs have lately begun to build a new meeting house of much larger dimensions. Schools are rapidly increasing in all the eastern half of this island; and all that seems to be wanting, is books and teachers. I am unable to supply one twentieth part of the calls for books. Some have already left the school, commenced by us about ten months since, and have gone out to teach others; and many other teachers are immediately wanted. I have taken eight or ten persons from different lands to educate for teachers, who, finding their own food, are no expense to the mission. Most of them will soon be qualified to commence the business of instruction. A wide field of usefulness is open here on either hand. A population of nearly 40,000 souls have open ears to hear the Gospel. And must they be left to perish, with their hands uplifted to heaven, crying for some one to come, and show them the way to eternal joy and peace? Must they be left to perish, because American Christians have exhausted their charities? Cannot the churches of my dear native land afford to send out one, to take part with me in this ministry of reconciliation? We do earnestly long to have some one associated with us, with whom we may take sweet counsel, and who may aid in proclaiming the good news of salvation by Jesus Christ. We find it quite trying to be left alone, so far from all our brethren; and yet we cannot think of leaving our schools, and the crowded house of worship on the Sabbath. I hope that the time is not far distant, when the good people of America will feel able to support another laborer in this whitening field. Honorii I find to be a valuable assistant: he continues to do well.

I subscribe myself your friend and servant in the bonds of the Gospel of our Lord Jesus.

JOSEPH GOODRICH.

LETTER FROM PITCAIRN'S ISLAND TO THE REV. HIRAM BINGHAM.

The singular manner, in which Pitcairn's Island has become the abode of Christian people, is too well known to most of our readers to be here described. Such, however, as have not the history of the island in distinct recollection, are referred to p. 23 of our xth volume.

The object of the following letter to Mr.

Bingham, of the Sandwich Island mission, is sufficiently explained by the letter itself.

Pitcairn's Island, July 20, 1824.

Reverend Sir,—By the desire of John Adams, and the other inhabitants of this place, I write these few lines to inform you of our great need of a minister of the Gospel; and should esteem it a great kindness if you would endeavor to help us with one as soon as possible, as we are now here as sheep without a shepherd.

The inhabitants of this place are fast increasing, being at present fifty-nine. We use our poor and imperfect endeavors to worship our Maker; but still we are in great want of an ordained minister, to administer the holy ordinances of baptism and the Lord's supper, and to instruct us in the performance of our duty. I stopped at this island, by desire of the inhabitants, to assist in instructing them to read and write. I

thank the Lord, that, since my arrival at this place, I have been convinced of the errors of my past life, and my chief desire is, to increase in the knowledge and love of God, and for others to do so also. When Capt. Henderson arrived here in the ship *Hercules* of Calcutta, and brought a supply of books and other articles, he brought a letter to say, that a minister was coming shortly. It is now between five and six years since, and we hear of no one being sent.

So if you would endeavor to send us one, you would greatly oblige us all. And I think, by the help of God, it will be the means of saving many souls, and a blessing to the pastor, if we should have the happiness to see one arrive. We will make his residence as comfortable as shall be in our power.

(Signed) JOHN ADAMS,
JOHN BUFFETT.

Rev. Hiram Bingham.

Foreign Intelligence.

UNITED BRETHREN'S MISSIONS.

A GENERAL Synod of the Brethren's Church was, last year, held at Herrnhut, in Germany, on which occasion the Directors of the Missions presented the following summary view of

The last Seven Years' Proceedings.

The period of seven years, which has elapsed since the last Synod of the Church of the Brethren in 1818, has been a time of much activity in regard to our missions, and replete with proofs of the wonder-working grace of our God and Saviour; inasmuch, that, in reviewing it, we stand astonished, and feel excited to praise and thanksgiving to him who has done so much for the promotion of his glory throughout the whole extent of our missionary labor.

The continual extension of our missions in all parts occasioned an annual expenditure of between 50,000 and 60,000 rix-dollars (35,000 and 40,000 dollars:) and it sometimes appeared, as if we might almost lose courage, and feel our faith failing, as to the possibility of continuing either to provide for the necessary current expenses, or to pay off a debt of about 20,000 rix-dollars, which, as an accumulating burden, lay heavy upon us. But praise be to the Lord our Saviour, who has yet enabled us to bear and remove it! The general disposition to promote the cause of missions, which of late manifested itself in Great Britain and Ireland, and on the continent of Europe, had that effect, that it directed the attention of the friends of missions to the labors of the Brethren also. Thus the Associations of friends in England and Scotland were formed, who most generously used every means to further and support the work; and it is principally owing to their liberal exertions, that the state of our missionary fund has been so much improved.

We are likewise greatly indebted to considerable contributions from our friends in Wuertemberg, Prussia, Saxony, and Switzerland; and, as far as under the pressure of unfavorable circumstances could be afforded, to our friends and brethren in the northern kingdoms of Europe, and in North America. But as, under every consideration, the Brethren's missions among the heathen, from their very commencement, have been a work of faith, so they will continue to be; and it is our duty, amidst a consciousness of our own weakness, childlike to look for help, to that Lord, who fulfills all his purposes, and has numberless ways and means at command to accomplish whatever may be profitable for his kingdom. Those things, that appear impossible to man, are the least of his operations.

During the seven years alluded to, thirty-six missionaries have departed to eternal rest; and forty-five have been obliged, on account of age and infirmities, to retire from the labor: one hundred and twenty-seven are now employed in thirty-four settlements.

Greenland.—The missionaries had long ago contemplated the propriety of forming a new settlement in the southern district, near Staatenhuck; and by occasion of a reconnoitering journey, undertaken by brother Kleinschmidt, from Lichtenau, circumstances appeared so inviting, that the Elders' Conference of the Unity was induced to apply for permission to establish a fourth missionary settlement in Greenland, which the king of Denmark kindly granted in 1822: the necessary preliminaries having been settled, in a conversation with brother Kleinschmidt, during his visit to us in 1824, a beginning was made to form a new settlement, called Frederickssthal, on the Koenigsbach, or King's-brook: more difficulties appear to attend the commencement of this mission, than formerly that at Lichtenau. Brother Jacob Beck, who had served the Greenland mission above fifty years, did not live to see

this new prospect for the benefit of his dear Greenlanders open to his view.

Labrador.—During the summer of 1818, the brig *Jemima* sailed for the last time to Labrador. The new ship *Harmony*, on her first voyage, carried out five new assistants in the mission. In 1820, the missionaries at Nain celebrated the anniversary of the safe passage of the ship, sailing to and from our Labrador settlements, for fifty years. Security also was obtained for the uninterrupted possession of a considerable portion of the coast, through the kindness of the British government, to prevent disturbance to the mission. In 1819, the Epistles of the Apostles were printed in Esquimaux, by the British and Foreign Bible Society; and, in 1823, a new Esquimaux hymn book, by the Brethren's Society for the Furtherance of the Gospel in London, the use of which has been of great benefit to our congregations in Labrador.

North America.—The mission at Goshen, on the Muskingum, was given up in 1822; the few remaining Christian Indians having removed to New Fairfield in Canada: the congregation of Christian Delawares at that place has, of late, walked worthy of the Gospel. Among the Cherokees, the labor of the Brethren in the instruction of youth has produced much fruit, after patiently waiting thirteen years for this blessed effect: a visit of our aged brother, Abraham Steiner, to Spring-place, who laid the foundation of that mission twenty years ago, was not without profit; and, in the year 1821, a new mission was begun at Ochgeloghy; but if the translocation of the Cherokee nation to the Missouri, west of the Mississippi, should be effected by the State of Georgia, the future situation of the mission among the Cherokees cannot be foreseen. In North Carolina, a small congregation of negroes has been formed, consisting of 18 baptised adults, with several candidates and baptised children: about the end of June 1823, the new church, near Salem, destined for the negroes, was consecrated, and brother Abraham Steiner is now their regular minister. In 1823, the North American Society for the Propagation of the Gospel divided itself into two branches; one meeting at Bethlehem, and the other at Salem in North Carolina—both acting in the same spirit.

Guiana.—In 1821, the attempt made by the Brethren in Surinam, to preach the Gospel to the negroes on the river Neukeur, was necessarily abandoned. On the 21st of January in the same year, our missionary establishment in the town of Paramaribo, experienced a remarkable preservation from destruction, during the well known terrible conflagration. Somneldyk was disposed of in the year 1818; but whether it might not be advisable to establish a small settlement there, as a filial to that at Paramaribo, may deserve consideration.

British West-India Islands.—The progress of our missions has been particularly encouraging during the abovementioned period. Even in Barbadoes, more hunger and thirst after the word of God, appeared, than ever before, since the commencement of the Brethren's labors in that island: the missionaries were invited to 20 different plantations; and a proprietor, Mr. Edmund Haynes, resolved to build a chapel and residence for a missionary, on his estate, Mount Chance, the Colonial Legislature grant-

ing permission that a new missionary settlement of the United Brethren should be formed at that place. In St. Kitt's, the new settlement at Bethesda was occupied by a resident missionary in the year 1820; and the negroes of that neighborhood express a very sincere desire to be instructed in the way of salvation. In Jamaica, Carmel was sold in 1823; and a new settlement made at Fairfield in Mayday-hills: at New Eden, a new church was built, and consecrated in 1820: at Williamsfield, the proprietor, Mr. Hall, built a church, for the accommodation of his negroes; who are served with the Gospel by the missionary of our church residing at Irwin: by commission of the Elders' Conference of the Unity, brother Lewis Stobwasser went to Jamaica, and spent about a year, in 1823 and 1824, in visiting all our missionary stations in that island, God granting his blessing to rest on his labors: a new settlement will be formed at Hopeton, by invitation of the proprietor, Mr. Hutchinson Scott. In Antigua, two new stations have been established; Newfield in 1818, and Cedar-hall in 1822; and a chapel built at Mountjoy, for the use of the Brethren: much has been done toward the establishment of Sunday schools, for the negro children; and more is in contemplation.

Danish West-India Islands.—During the abovementioned period, no fewer than 34 brethren and sisters were called to serve our missions in St. Thomas, St. Croix, and St. Jan, of whom 13 departed this life; some of them soon after their arrival, and in the prime of life. In 1819, the new church at Friedensfeld was consecrated. In 1820, the shipwreck and remarkable preservation of brother Gloeckler and his party, near the island of Ter Shilling on the coast of Holland, created much sympathy in all our congregations. During the dreadful conflagration in the town of St. Thomas, on the 12th of February 1825, the mission house and church were mercifully spared; but many free negroes belonging to the congregation at Niesky, lost their all. In general, we must add, that the want of trade and scarcity of money in these three islands creates some anxiety in our minds, as it respects the future support of our missions.

South Africa.—The new church at Groenekloof was consecrated in the year 1818. Enon, on the Witte Revier, was destroyed by the Caffres in 1819; but, in the following year, rose, as it were, out of its ashes, more beautiful than before: our missionaries at that place report, that the Caffres have lately shewn a desire to become obedient to the Gospel. In 1823, a new opportunity was afforded to the Brethren at the Cape, to serve their neighbors with the Gospel; the Hospital for Lepers at Hemel en Aarde being placed by the governor under the care of the brethren, and a missionary being appointed to superintend it. A new place, formerly called Vogelstruiskraal, on the New-Year's river, to which we have given the name of Elim, was purchased for a missionary Station; and occupied by two married missionaries, on the 12th of May 1824. The damage done by the rust (smut or mildew,) in the corn, by drought and inundations, and the consequent distress among the Hottentots, are still fresh in our recollection; as well as the sympathy and generous participation manifested throughout the whole Unity, and among our

dear friends in Great Britain and on the continent.

Calmuks.—We turn with painful sensations to the steppes or plains on the river Wolga, and to the hordes of Calmuks which occupy them. Long had our Brethren labored in vain, when, by the Lord's blessing, the best success began to crown their exertions, by the commencement of a true and powerful awakening of heart in several families; particularly in Sodnom, whose increasing knowledge, both of himself and of the saving Gospel of Christ, produced effects most encouraging to others, who followed his example. Unexpectedly, all our promising hopes appeared blighted, by a prohibition to baptize the converts; the Greek church claiming it as her own sole right. A journey undertaken, amidst much peril and difficulty, by the brethren Zwick and Schill, with a view to distribute those parts of the Scriptures which had been translated into Mongolian, furnished still further proof, that, for the present, nothing could be effected in promoting this important cause.

The Directors thus close their survey.

If we take a general view of the congregations gathered by our Lord, through the instrumentality of the Church of the Brethren, consisting of upwards of 33,000 converts under her care, we surely may rejoice over so many souls gained for Christ from among the gentiles. By his blessing, the fruits are increasing and ripening; and, notwithstanding many failings and much imperfection, these congregations may, with truth, bear the name of Christian. It is this which supports the confidence of our missionaries, animates their zeal, and strengthens their hope, that the Lord our Saviour will know how to perfect the good work, which, by his Spirit, he has begun in the hearts of the converted heathen. And how many hundreds and thousands are even now stretching forth their hands, and calling on our church to send messengers of peace unto them also!

All true members of the Brethren's church will, no doubt, be earnest in prayer and supplication to the Lord, that he would not suffer us to want brethren and sisters, who, from a right impulse and from love to their Saviour, are ready to enter upon the labor, that they may gain souls for him—that he would lead and keep all our congregations, collected from among the heathen, in the way of life everlasting—that he would open more doors for us, in countries in which his holy name is not yet known—that he would grant us, as hitherto, the means of defraying the great expense attending our missionary exertions—and that he would give us faithful and diligent men to superintend these important concerns. We commend ourselves to the prayers of all our brethren and friends.

India.

INFLUENCE OF A BENGALÉE TRANSLATION OF THE SCRIPTURES.

THE following facts, witnessed at Dinagore, a city of Bengal, 240 miles north of Calcutta, were related by Lieut. Col. Phipps, at

the late anniversary of the British and Foreign Bible Society.

I was travelling about four years ago in a remote district in Bengal, and came to the house of a gentleman belonging to Portugal. I found him reading the Scriptures in the Bengalee to seventy or eighty people, men, women, and children, of that country, who were all very attentive. This gentleman told me that he had been led to employ some of his leisure moments in this way; "and to-morrow," said he, "as you pass my farm, mention my name, and they will procure you a bed; and you will then see the effects of reading the Scripture." The next day I called at his estate, where I saw one hundred men, women, and children, who had all become converts to Christianity within three or four years. I inquired how they found themselves: they appeared delighted; and thought it a happy thing for them that Europeans had translated the Scriptures, that they might read in their own tongue the wonderful works of God. I had some intercourse, also, with an official person in that district: and I mention it because some persons tell you that nothing is doing by missionaries. I asked the magistrate what was the conduct of these Christians; and he said, "There is something in them that excites astonishment: the inhabitants of this district are particularly known as being so litigious and troublesome that they have scarcely any matter but what they bring into courts of justice: but, during three or four years, not one of these people has brought a cause against any one, or any one against them." I mention this to shew that Christianity will produce, in all countries, peace and happiness to those who know the truth as it is in Jesus.

Ceylon.

BENEFICIAL EFFECTS OF THE SCRIPTURES.

THE interesting facts, which we now give in relation to Ceylon, were related by the Rev. W. B. Fox, before the British and Foreign Bible Society.

The natives of Ceylon were under the dominion of Europeans for two hundred and fifty years before their conquerors gave them any part of the word of God: and it was not till this Society arose, that they had versions of the Scriptures.

I beg to relate one very striking circumstance respecting the first labors of this Society in Ceylon: 300 copies of St. Matthew were circulated, and one of them fell into the hands of the second person in the island: he was one who had ridden on the white elephant, and had been raised to the highest honors in the Buddhist priesthood: it is usual for them to have a great feast three times a year, in which they read in the Buddhist writings of the five hundred and fifty transmigrations: one of these is read by the chief person, as an introduction to the business of the day: having obtained the Gospel of St. Matthew, he had read it, and was struck with it; and, on this occasion, he read the Gospel before the meeting: this gentleman is now become a clergyman of the Established Church.

When the Scriptures were completed, it was supposed that the Cingalese would not receive them: but a number of schools had been established; and, as soon as the first edition came out, the copies were taken up by them. There are now 20,000 persons who can read the sacred volume; and, by the liberal supplies of this Society, within 18 months, one in every fifty speaking this language will have a copy.

There are a number of persons descended from the Portuguese, who are as black as jet; but their language remains, and it seems likely to continue in use. This most simple of all languages, which may be learned in a few weeks, is spoken by persons along an extent of 2,600 miles; and it has been honored, by the Society giving to these scattered tribes who speak it, a complete copy of the New Testament in their own dialect.

So great has been the effect of the Scriptures, that there are now whole parishes, in which there are heathen temples, but no worshippers; and the inhabitants offered, about four months ago, a Buddhist temple for Christian worship. But the most singular thing which I have seen, is the destruction of caste, that horrid monster which had dominion over all India; and, while all ages have shewn that it is not by might nor by power, but by the Spirit of the Lord, it is true that in the same degree that the book of Revealed Truth has circulated, caste has hid its head.

As I was travelling in a jungle in the dead of the night, which is the usual time for travelling, I heard a voice reading. I drew near to the cottage, and found that the party was reading the word of God. I put aside the leaves of which the cottage was composed, and saw the whole groupe, consisting of three or four generations, sitting on the ground, while a youth was reading the fourteenth of St. John. I waited in silence, to see the result; and, at the conclusion, the boy began to invoke the divine blessing on what he had read: one of the petitions was very remarkable: he prayed that God would make larger the ears of his grandmother. I suppose, from this circumstance, that his poor relative was so deaf that she could not hear those truths which he admired himself. These instances were formerly rare, but they are now spreading over the whole land.

I would also state, that the Burmese received their books from Ceylon: they were in the Pali language. The very first spice which they had of Buddhism went from Ceylon; and there seems the highest probability, that, as they had heathenism from Ceylon, they will have Christianity from thence—the Scriptures being now about to be printed in the Pali language, which is considered so sacred, that nothing written in that language will ever be destroyed. They will shortly be sent among the Burmese; and we know not what will be the consequence: but mercy has followed the British arms; and the probability is, that the time is arrived when that door shall be opened which shall be shut no more.

South Africa.

ACCEPTABLENESS OF THE SCRIPTURES.

AT the same meeting of the above named Society, the Rev. Dr. Philip, who has resided

for many years at Cape Town, in South Africa, described the readiness with which the Scriptures were received in that country.

Among the colonists, I have met with no class of persons who have not thankfully received the Scriptures: and many instances of the beneficial effects resulting from their distribution have, from time to time, come under my own observation. Among those in South Africa who prize the Bible, I cannot omit mentioning the descendants of the French Protestants, who were driven from their country by the revocation of the edict of Nantz: there is perhaps no part of Great Britain itself where the cause of the Bible Society is more warmly espoused than amidst the beautiful and picturesque vallies in which this interesting people reside: the first European inhabitants of these vallies preferred the wilds of Africa and a good conscience to the advantages of civilized life, when they could no longer worship God according to their apprehensions of the nature of the worship which he requires; and the God whom they served has blessed the descendants of those noble confessors, both with temporal and spiritual blessings, in a manner that I never could contemplate but with the liveliest sensations of gratitude and delight.

On a late journey into the interior of Africa, in which I travelled 2,500 miles, I took with me as many Bibles and Testaments as I could carry in my waggon; and if I had had three times the number I could have disposed of them all. In many instances, when my stock was nearly exhausted, and after I had no more left to give away, Bibles and Testaments were as earnestly pleaded for as the starving mendicant asks for an alms.

SPEECHES OF HOTTENTOTS AT A BIBLE MEETING IN SOUTH AFRICA.

WE give these speeches as they were reported by the Rev. Dr. Philip. They were made at a meeting of an Auxiliary Society at Theopolis, in South Africa.

The Chairman, *Jan Tzatzoe*, of the royal family of Hinza, opened the business of the day by calling the attention of the meeting to the former condition of the Hottentots and Caffres. He remarked, that they were without the Bible, without God, and without hope in the world: he then noticed in a feeling manner, the kindness which strangers had manifested to them, in sending among them that Book which is able to make them wise unto salvation: others, he observed, are still destitute of the word of God; and he called on the meeting to assist in sending them the Bible.

William Platges—The Bible, he remarked, had taught him that he was a sinner; that he was born blind; that he was within a hair's breadth of destruction; that Jesus Christ came into the world to save sinners; and that he was led to esteem the Bible as the greatest of blessings. He added—We are poor; but out of our poverty let us endeavor to help others, by aiding the Bible Society in giving them the Scriptures.

Piet Spandel said, that he had thought the Bible was greatly needed in the Colony; but,

on a late journey into the interior with the Rev. Dr. Philip, he had discovered others who needed it still more. First, he noticed the Bosjesmanns, whom he described as being in the greatest consternation; always watching the movements of men, who shoot them like wild beasts: those, he said, enjoy no consolation: from what he observed when he was among them, he thought that they were capable of being instructed in its (the Bible's) contents; for, when he tried to convey to them an idea of its first principles, he saw tears running down their cheeks. He next adverted to the Bootsuannas: their numbers demand an immense number of Bibles: he added—A field is open for the distribution of the Bible among them, of which he could give the meeting no idea. These, he said, all must have the Bible; for its contents must be published to all nations. He added I have witnessed the effects of the Bible among the Griquas: they had been at enmity with one another, the inhabitants of Griqua Town against the Bergauners, and the Bergauners against them: he could assure the meeting, that when Dr. Philip pointed out to them, from the Bible, the impropriety of their conduct, they all felt it, all wept, and all promised to attend to the dictates of the Gospel of peace. This, he said, he had witnessed with his own eyes; and he was ready to support the Bible Society to the utmost of his power.

Piet Compher—I shall not trouble the meeting long; for if we had commenced early in the morning, the Bible is of such importance that

we could not have done justice to the subject by night. I remember that my brother-in-law (now present, and who has since learned the value of the Bible himself,) once asked me, "Why do you take so much pains to read the Bible?" My answer was, "Because it teaches me the will of God; and, without the knowledge of its contents, there is no salvation for the soul." This was years ago; and my esteem for that book is not diminished, but increased, as my mind has become more enlightened. To the Bible we are indebted for the instructions which we receive from the missionaries; and to the Bible Society we are indebted for the Bibles which we hold in our hands: we are bound to assist the Bible Society.

William Vallentyne—I know I speak the feelings of all, when I say we are all willing to assist the Bible Society to the utmost of our power. We all feel it to be a duty of those who enjoy the benefit of God's word, to aid that Society which furnishes us with Bibles. We have a society for the relief of our poor: we have formed a Missionary Society: we have much to do for the improvement of the station; and we have our families to support. Nothing would give us greater pleasure than to establish an Auxiliary Bible Society, if there be a prospect of supporting it: we, however, pledge ourselves to do all that we can, to aid the British and Foreign Bible Society, and to manifest our gratitude for the benefits which we and our children derive from it.

Domestic Intelligence.

Abstract of Reports.

In our last number, we gave copious extracts from several of the Speeches delivered at the late anniversary meetings of benevolent societies. We shall now lay before our readers brief abstracts, or reviews, of such of the Reports presented on these occasions, as have come into our possession.—The *Anniversaries* of the several institutions, were noticed at pp. 191—193, or 222—225, of this volume.

AMERICAN TRACT SOCIETY AT NEW YORK.

First Report.

THE Report presented at the late annual meeting, states, that 185 tracts have been approved by the Publishing Committee; that 155 numbers, making five volumes of tracts, have been stereotyped; and that the tracts for a sixth volume are in progress at the foundry.

Each of these volumes will have a table of contents prefixed to it; and to the sixth, an Alphabetical Index to the tracts in the whole set, will be appended. The price of the six volumes, bound, will be three dollars only; and the Committee cannot but anticipate the time as not far distant, when multitudes of families, among the affluent and the indigent, shall be

blessed with so valuable an accession to their practical religious library.

Your Committee are not among the number of those who consider Religious Tracts intended solely for the benefit of the ignorant, or the ungodly. While they express the satisfaction, and the blessing, as they trust, to their own hearts, which they have derived from the perusal of many of these publications, they would recommend their attentive perusal to all. If any have imbibed the impression, that religious tracts are unworthy of their own personal regard, the Committee have only to invite them to become familiar with their contents; and they will find them richly imbued with the truths of that Gospel which is "profitable for doctrine, for reproof, for correction, and for instruction in righteousness." They are adapted to the spiritual wants of the old and the young, the rich and the poor, the learned and unlearned. Most of them are written by men whose praise is in all the churches, and though the publications of this Society have been selected by individuals from different denominations of Christians, the Committee would express their persuasion, that there is no series of tracts to be found, in any country, or any language, more decidedly evangelical, or better calculated to alarm the impenitent, awaken the slumbering Christian, and promote the honor of God our Redeemer in the salvation of men.

The Committee have bestowed a careful attention both as to the language and the external appearance of the tracts. All those of 12 pages and upwards are covered, without ad-

ditional charge; which of itself equals a discount of about 15 per cent. on uncovered tracts; and those to which engravings could be appropriately affixed, have been ornamented with them.

On the first day of the present month, your Committee had printed an edition of 4,000 copies, or more, of *one hundred and twenty-two tracts*; of *thirty-five* of which, second editions have already been called for and printed; and of *seven*, third editions; besides 1,000 copies of the second volume, and of 236 pages of the third, printed separately, for the purpose of binding: making the whole number of tracts printed 697,900, comprising, exclusive of the covers, 8,053,500 pages.

Your Committee have also sanctioned, and are now able to present to the public, an edition of 16 tracts in the Spanish language, and 14 in the French; a list of which will be found in the Appendix.

Your Committee have continued the publication of the *American Tract Magazine*, commencing with the number for August 1825. This work was begun by the American Tract Society at Boston, in June 1824, to which Society eleven hundred copies have been regularly furnished. The whole edition published, consists of 3,000 copies. The Committee attach much importance to this work, as a medium of communicating the most interesting intelligence relative to the cause of tracts, and as containing many valuable articles calculated to promote the spiritual benefit of the reader.

The Committee have also commenced the preparation of *The Christian Almanac* for 1827, which they design to print in various editions, for different portions of the country. Of this work, as published by the American Tract Society at Boston, commencing with the year 1821, not far from 250,000 copies have been circulated. It has been well received by the friends of religion; and it is much to be desired, that the valuable information compressed into its pages should be possessed by every family. Your Committee have already made arrangements for publishing this work for 1827, in this city, in Boston, in Rochester, N. Y. and in Augusta, Geo. They hope it will be published at several other important stations in different parts of the United States.

Of the 8,053,500 pages of tracts published by the Society, about 3,611,500, comprising 337,277 tracts, have been put into circulation. Of these 148,000 pages have been gratuitously distributed in destitute new settlements and in foreign parts; and the rest have been chiefly sold, at reduced prices, to the Branches and Auxiliaries of the Society, to other benevolent institutions, and to individuals.

The "American Tract Society of Boston," as was mentioned in a past volume of our work, has become a *Branch* of the Society established at New York; and the "New York Religious Tract Society" has become an *Auxiliary*. Two *State Branches*, one in New York, the other in South Carolina, have also been recognized.

The receipts of the Society for the year, were \$10,153 78; and the expenditures, \$10,129 86; leaving a balance in the Treasury of \$23 92: but the Society was under large engagements for paper, printing, and stereotyping.

The Society's house, the corner stone of which was laid in May 1825, has been completed; and besides accommodating the Society with ample room for its own operations, furnishes rents, from the parts unoccupied by the Society, which fall very little short of the interest of the whole sum expended for the building and lot.

After stating some facts, which show the want of tracts in this country, the Report has the following appeal in behalf of foreign lands.

Nor does the call upon the Society for vigorous and extended efforts come only from the 42,000,000 of these United States, or the 4,000,000 of children thirsting for knowledge, the most of whom can read, and will read what is either good or bad. Already your Committee have been entreated, from Mexico, from Guayaquil, from Buenos Ayres, to occupy a field where the commissioned minister of Christ finds no admittance; and where the seeds of truth, in the pages of religious tracts, may be sown with the prospect of an abundant harvest. These and other countries of South America, awaking from the death-like spiritual sleep of ages, are looking to these United States, as a happy country, possessing those civil and religious privileges which they desire for themselves as their richest blessings. They will receive the word of life from our hands, when they would refuse it from all others. Divine Providence, removing obstacles which have long been insurmountable, points us to South America, saying, "Occupy till I come." If we remain indifferent to their eternal welfare, who shall watch for their souls? If this country will not send them the Gospel, what country will? What country can? If the American Tract Society will not labor for their good, what society shall? The cry has come even from the Eastern world, praying your Committee not to neglect the rising republics of the South. "Having twice been present," writes an American gentleman in England, "at a meeting of the Committee of the Religious Tract Society of London, my heart was gladdened to see them publishing tracts not only in English, but in Spanish, French, Portuguese, German, Dutch, Swedish, and aiding other societies, in India and elsewhere, to publish in still other languages. I was disposed to ask, How is it with our American Christians? Do they look to the South, as well as the West, and feel for the millions just opening their eyes to religious light, as well as political liberty? The position of Christians in the United States at the present time is tremendously important. Millions of human beings, through thousands of years, are to be influenced by the conduct and efforts of American Christians now living. In Mexico there are 7,000,000 of inhabitants, and in the Southern republics from 10,000,000 to 15,000,000. Their territories can easily support 300,000,000.

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Have our American churches awaked to the destiny which awaits our American continent! Let them exert their utmost, and there will still be a lamentable deficiency over which to weep." To supply these immortal beings each with a single tract, that costs but one cent, will require at least *seventeen millions of tracts*, and an expense of *one hundred and seventy thousand dollars*.

Your Committee have also had urgent applications for tracts from the West Indies; from the Sandwich Islands; and their aid is urgently demanded for supplying with these publications all the stations under the charge of our American Foreign Missionary Societies. Your Committee know of no country which presents a more interesting field for the operations of a National Tract Society than our own; and they know not how a Society can be supposed to exist under more favorable circumstances for occupying this field, than that, whose affairs have been confided to their management, during the past year.

AUXILIARY FOREIGN MISSION SOCIETY OF BOSTON AND VICINITY.

Fifteenth Report.

WE invite the attention of the officers of Auxiliaries and Associations to the following remarks, taken from the late Report of this Auxiliary.

Two years have scarcely elapsed since the first measures were adopted to introduce this comprehensive system, and already more than forty Auxiliaries have been established, with which are connected no less than eight hundred Associations of ladies and gentlemen. Auxiliaries are now to be found in most of the counties, and Associations in almost every town in New England.

But while we admire the facility with which this system has been so extensively introduced, it is still more pleasing to contemplate the simplicity which attends all its operations. This feature in the plan is the result of that subdivision of labor which it is one of its principal objects to effectuate. The short time during which it has been in operation, has not afforded to the officers of the Auxiliaries and their respective Associations, that opportunity of becoming familiar with the routine of their duties, and acquiring a facility in their discharge, which will doubtless be the result of further experience. And here the committee would beg leave to suggest, that it is of great moment, that every individual connected with any association should, as soon as possible, become familiar with the duties incumbent upon him or her in the stations they respectively fill, and that they should be prompt in the discharge of those duties; for the success of the plan, principally depends upon the systematic operation of all its parts.

It seems to be a natural propensity with most of mankind, when they are associated with many others in the accomplishment of a common object, to conclude that the performance of their particular part is of little importance, and that their failure will scarcely be perceived in the general result. The assumption is as unphilosophical and unreasonable, as it is

lamentably prevalent; why should a particular individual assume this ground rather than any one of his associates; and why have not all an equal right to assume it, with any individual; and if all should act upon this principle, what would become of the general result?

The system of contributing to the support of the missionary cause which is at present established, presupposes that all who engage in it will perform their respective parts; and if the Parent Board are not justified in assuming thus much, their plan will be in great danger of falling to the ground; the assumption is a reasonable one, and if a corresponding course of action be adopted, the duty of each individual will be but light, while if any one neglects his or her part, it increases the labor of some others, and in some cases, may materially derange the proceedings of a whole Association or Auxiliary. Each individual should know and promptly perform his own duty; the collectors should regularly make their applications to those living within their respective districts, and forthwith pay over the amount received by them to the Treasurers of their respective Associations, at the same time communicating the names of individuals who have contributed, and the amount of each contribution; and the Treasurers of the Associations should in like manner pay over the monies thus received to the Treasurer of the Auxiliary, communicating a similar list of all the members of their respective Associations and the amount of each subscription.

A full and particular report of the proceedings of the Associations for each year should be made by their Executive Committees at the Annual Meetings, and copies of these reports, together with the names of the officers elected, for the ensuing year, should be transmitted with all convenient despatch, to the Secretary of the Auxiliary.

Most of these items are provided for in the Constitutions of the several Associations. But the officers of the Auxiliary have in some instances experienced considerable inconvenience from the want of that information which they should have possessed; the Executive Committee therefore take the liberty of thus publicly suggesting, for adoption, the obvious and simple measures which have now been mentioned, that similar difficulties may be prevented in future.

If these measures are adopted, it will readily be seen, that the officers of the Auxiliary will, at all times, be possessed of full information concerning the circumstances of each Association, the communication of which will have caused but little trouble to their respective officers; whereas, if the officers of the Auxiliary are obliged to collect this information from all the different Associations, it will cost them much labor and time.

That it is important for the Executive Committee of the Auxiliary Society to possess this information, is obvious from the consideration, that the seventh Article of the Constitution makes it their duty to distribute among the members of the Society such publications as may be committed to them for that purpose by the Parent Board; besides which, they have Annual Reports and occasional notices to distribute to all the members of the different Associations.—If information has been duly communicated to the officers of the Auxiliary in the manner suggested, the Executive Com-

mittee will always know how many copies of any publication will be requisite to supply all the members of each Association. The process of distribution will then be perfectly simple and easy: the Secretary of the Auxiliary will have to send to the Secretary of each Association, a sufficient number to supply all the members of that Association, and the Secretary of the Association, will then distribute them in parcels to each Collector, and each Collector will send one to every subscriber within his or her district.—Thus the labor is subdivided, and the duty of each individual is rendered so light as scarcely to be felt, and a sure and speedy communication can at all times be had from the Parent Board, through the Auxiliaries, to each member of their several Associations.

The Committee deem it to be of the highest importance that there should be a systematic co-operation between the officers of the Auxiliary and the officers of the different Associations, and they have therefore entered thus into detail in the expression of their views as to the means of accomplishing this object, conceiving that the importance of the subject will be a sufficient apology.

UNITED DOMESTIC MISSIONARY SOCIETY.

Fourth Report.

THE following extracts from the Report will give a view of the proceedings of this Society during the last year.

From the foregoing details it may be seen that the Committee have extended aid, during the last year, to 148 churches and congregations, and that these congregations have been steadily supplied, in whole or in part, by 127 missionaries.

The Committee have thus made provision for the entire support of 27 years and nine months of missionary labor, and by this have secured to the congregations aided, 115 years and 11 months of parochial or ministerial service.

Of the missionaries, 100 have been employed in the state of New York, 1 in Vermont, 1 in New Jersey, 7 in Pennsylvania, 7 in Ohio, 1 in Michigan, 4 in Indiana, 3 in Missouri, 1 in Illinois, 1 in East Florida, and 1 in Lower Canada.

To assist the churches to which they minister, in the support of these missionaries, the Committee have paid out, since the last anniversary, including the expenses of their office, and of the agencies which they have employed, the sum of \$10,156 80.

From the Treasurer's account it appears that the receipts of the last year have amounted in all to \$11,804 09, and that there is now in the Treasury, \$1,647 29.

More than the sum at this time in the hands of the Treasurer is now due for missionary services which have been already performed; and besides this, the Committee are now under pledges for the support of missionaries, whose labors are yet to be discharged, to the amount of about \$7000, which we are bound to pay as it shall become due in the successive months of the coming year. This obligation we have assumed in the fear of God, and we hesitate not to believe that his blessing on the liberal-

ity of the churches will enable us to discharge it, and that the spirit of the Christian community will sustain us under still greater responsibilities. We are strengthened and confirmed in this belief by our experience of the divine blessing hitherto. We do not believe that the Keeper of Israel will forsake *to-morrow*, the cause which he loves and prospers *to-day*. After the example of St. Paul, we reason thus—The Lord hath supplied, he doth supply, and we trust in him that he will supply, all our reasonable demands upon his people in this labor of love.

Again, from the latter part of the document:

This Committee, during the last year, with an expenditure of less than \$11,600, have brought the blessings of a stated and permanent ministry within reach, probably, of not less than 80,000 or 90,000 souls, who, without our aid, must have remained comparatively destitute. And the labors of our missionaries have not been without some visible effect. Under God, they have saved souls from death, and turned many to righteousness. Several of our stations have been blessed with special revivals of religion. The result of these has been the ingathering of tens, and twenties, and fifties, who, we trust, will never cease to recognize this Society as the instrument of their salvation. Besides these showers of mercy, the blessing of God has distilled like the dew upon very many of our congregations. There is scarcely a missionary of the Society who has not been able to report, at the close of his twelve months, the hopeful conversion of, at least, *one sinner*. These, in the aggregate, amount to several hundreds, whose peace has been made with God during the past year, through the instrumentality of this Society.

Our readers will recollect, that this Society now takes the name of "The American Home Missionary Society," and is hereafter to be numbered among the National Institutions.

MASSACHUSETTS MISSIONARY SOCIETY.

Twenty-seventh Report.

A SUMMARY view of operations the past year, is contained in the concluding paragraphs of the Report, which are as follows:

We have now presented an outline of our operations within the past year. From this it will appear that we have not relaxed our exertions, and that the Lord has crowned them with a success unparalleled in the history of our former labors. A divine influence has gone forth with our missionaries, and given efficacy to their word. The whole number in commission, within the year, is 25; and the amount of their terms of service is about six years. But the amount of good they have been enabled to do, the annals of eternity alone will unfold. It has been a year of the right hand of the Most High. Though some parts of the field yet lie under the withering influence of a spiritual famine, on other parts the rain has descended in copious showers, and the

hills and vallies echo the voice of joy and praise. Three churches have been formed, and two of our missionaries settled, in places heretofore desolate. Twenty five ministers are kept at posts of great usefulness, many of whom would be compelled to leave their posts were the successors of this society withdrawn. Most of these men are well qualified for their arduous and responsible work;—men of an excellent spirit, thoroughly educated, judicious, and faithful in their Master's service. They exert a most salutary influence upon the region around them, by patronizing schools, and other good institutions, and by counteracting prejudices against a stated ministry. From their journals it appears that the Monthly Concert for Prayer is generally observed; that Sabbath Schools and Bible classes are established and flourishing; and that, within a few years, the moral and religious character of Maine is much elevated.

Our narrative shows, that the most fruitful fields we occupy, lie in the region of Kennebeck river and of Passamaquoddy bay. But some of the desolate places in our own commonwealth have been refreshed and gladdened by your charity. And a comparison of the labor performed, as stated in this Report, with the pecuniary resources of the Society, as seen in the annexed Report of the Treasurer, will result, it is believed, in the conviction, that no public charity is applied with greater economy, or with greater effect, in proportion to its amount. The same comparison will show, that we have gone far beyond our means, and that, if the benevolent do not afford us a more liberal aid, we must dismiss from our service some of those faithful and devoted men, upon whom the blessing of many that were ready to perish, has come, and withhold the bread and water of life from thousands, whose imploring eyes are lifted to us for help. But the silver and the gold are the Lord's; and trusting in that sovereign goodness, which has hitherto prospered our efforts to advance his glory, we will dismiss every desponding fear, and go forward in the way of our duty.

PRISON DISCIPLINE SOCIETY.

First Report.

THIS Report contains an interesting and valuable exposition of principles and facts concerning Prison Discipline, under the following heads:—"Construction of Prisons—Rules and Regulations—Progress of Crime, with some of the causes of it, including the evils of the Penitentiary System—Remedy for those evils—and, Brief History of the Society."—We shall give little more than an outline of the Report.

In the construction of a prison, particular regard should be had to security, solitary confinement at night, a convenient and perfect inspection, ventilation, light, cleanliness, instruction, and sickness. The prison at Auburn, in the State of New York, of which a description is given at p. 53 of our present volume, is recommended as being, on the whole, the best model.—The rules and regula-

tions should relate to a thorough cleansing when the convicts enter the prison, to classification, clothing, diet, employment, mode and power of punishment, and government.

That portion of the Report, which describes the progress and the causes of crime, and exposes the evils of the penitentiary system, is curious and valuable in a high degree; but it will not be easy either to extract, or to condense, in such manner as to be satisfactory, and at the same time come within our necessary limits. A few facts must suffice. During the ten years ending in 1813, crime increased in Vermont faster than the population; but in the five subsequent years, not so fast. In New Hampshire, during the ten years previous to 1822—in New York, during the twenty years previous to 1816—and in New Jersey, during the twenty-six years previous to 1825—the population increased more rapidly than commitments to the penitentiaries: but in Massachusetts, during the nineteen years previous to 1825, the case was otherwise. In Pennsylvania, the number of commitments has multiplied no faster than the population.

From these facts it is apparent, that the increase of crime has not so far exceeded the increase of population, as has been sometimes represented. If this be true, notwithstanding the great defects in the Penitentiary system, the inference is reasonable, that the *Penitentiary system Improved*, if it does not answer all the valuable purposes, which its early advocates anticipated, will retard the growth of crime.

But, though the increase of crime has not exceeded the increase of population, still it has greatly exceeded the desires and hopes of all benevolent men, and it becomes a subject of earnest inquiry and deep interest, what have been the causes of this increase?

One of the causes is stated to be the degraded character of the colored population. In Massachusetts, the colored people form only 1-74th part of the population, but constitute 1-6th part of the convicts. In Connecticut, they form 1-34th part of the population, and 1-3d part of the convicts. In New York, they are 1-35th of the population, and about 1-4th of the convicts; in New Jersey, 1-13th of the population, and 1-3d of the convicts; and in Pennsylvania, 1-34th of the population, and 1-3d of the convicts. In Vermont, the colored population is 918 souls, from whom twenty-four have been furnished for the penitentiary.—It hence appears, that about one fourth part of all the expense incurred by the States above mentioned, for the support of their penitentiaries, is for the colored population. The amount of this population in Massachusetts,

Connecticut, and New York, for the last ten or twenty years, has been less than \$4,000; while the expense of supporting the convicts from this small number has been more than \$164,000. How much better expended in their education; or even in their colonization on the African coast! And what an argument is here in favor of one or both of these measures!

The other causes mentioned, in illustration of which many facts are produced, are crowded night rooms, the nature of the daily tasks, the inadequate support of subordinate officers, and the want of moral and religious instruction.

But we cannot enlarge. The evils are not so great as to admit of no remedy; as is shewn in the concluding part of this useful document. Attention is waking up to the subject in a number of the States. New York, in its characteristic spirit of enterprise, has already made considerable advances; and Massachusetts, Connecticut, and the District of Columbia, have, within not many months, appropriated \$72,000 to the improvement of their penitentiary system.

The work, therefore, is begun, and we hope not to rest from our labors, till we see a more wise and effectual system of Prison Discipline, in the United States, than can be found in any other country: till Christianity has done what its authority requires it to do for prisoners; not to screen them from merited punishment; but to protect society from their depredations; to save them, if possible, from further contamination; and more than this, to preach to them, "CHRIST AND HIM CRUCIFIED."

AMERICAN ASYLUM FOR THE DEAF AND DUMB.

Tenth Report.

THE Directors make the following statement with respect to the terms and conditions, upon which the Deaf and Dumb may be sent to the Asylum.

The annual income, accruing from the permanent fund, is expended in defraying the current expenses of the Asylum. The greater this income, the less, of course, is the charge made to each pupil; and thus, throughout the union, any State, or any individual, or any association of individuals, may equally participate in the benefit of the grant made by the general Government to the Asylum.

By pursuing this course, the Directors have been enabled to reduce the annual charge for each pupil, to one hundred and fifteen dollars. How soon, and to what extent, they may still further reduce it, must depend on the avails of the land already sold, and yet to be sold, in Alabama.

This annual charge falls far short of the expense of providing for the necessary wants, and comfort, and instruction of each pupil.

Thus, in fact, the Asylum is constantly dispensing gratuitous aid to all who wish to receive it; in a mode, too, which recommends itself, by its impartiality and permanency. Any other mode would lead to invidious distinctions; to insuperable practical difficulties in carrying it into effect; and to such a speedy annihilation of the permanent funds of the Asylum, as would result in the complete destruction of its continued and extensive sphere of usefulness.

On the subject of education, the Report contains the following paragraphs.

The mechanical department has continued to receive that attention which its importance demands. With the exception of only two or three individuals, who, from peculiar circumstances, have been excused, all the male pupils, during the past year, have devoted a few hours, each day, to the acquisition of a trade. Persons of skill and experience are employed to teach them. Their progress has been satisfactory. Measures have been adopted to give permanency to this department of the institution; and every male pupil, who in future comes to the Asylum, will thus have the opportunity, while he is acquiring useful knowledge, of preparing himself to provide for his support when he shall return to his family and friends.

The pupils who receive legislative aid from their respective States, are generally sent to the Asylum for a term of four years. In this time, high expectations ought not to be formed of their intellectual improvement. Considering the great number of the Deaf and Dumb yet to be educated, and the importance of affording even a moderate degree of useful instruction to as many of them as possible, a period of four years is as much, perhaps, as they ought to expect from the public bounty. This period, however, in the case of other children and youth, who are in possession of all their faculties, affords them the bare rudiments of a common English education. Let every proper allowance, then, be made for those who labor under great and peculiar disadvantages; and let not too much be expected of them, or of those who are entrusted with the difficult and laborious task of their instruction.

The whole number of persons, who have received the benefit of the Asylum, is 221. Of these 106 have gone from the institution; leaving 115 for the present number. The State of Massachusetts has supported 77; 18 have been supported, in whole, or in part, by New Hampshire; eight, in the same manner, by Maine; and 18, by Vermont. The rest have been kept in the Asylum at the expense of their friends.

No person is received into the institution, who is under ten years of age, or over thirty; nor is any one admitted for a less term than two years.

There are supposed to be between five and six thousand Deaf and Dumb, in the United States.

Miscellaneous.

REV. MR. EDWARDS'S SERMON ON BIBLE CLASSES.

A Sermon on the *Manner of Forming and Conducting Bible Classes*, delivered in the Chapel of the Theological Seminary, Andover, March 12, 1826. By J. Edwards, Pastor of the South Church in Andover. Published by request of the Students. Andover: Flagg & Gould.

BEFORE discussing the principal subjects of discourse, which are mentioned in the title page copied above, Mr. Edwards describes the qualifications of a minister fitted to conduct a Bible Class, and also notices some preparatory measures that should be adopted.

He must be a good man, and mighty in the Scriptures; and upon resolving to form a Bible Class, should make it a subject of special prayer, that he may be guided in the right way, and that his labors may spring from proper motives, and may promote the divine glory, and the salvation of men.

Let him then show from the pulpit, that *all Scripture is given by inspiration of God*, and on that account is *profitable*. Although men were used as instruments in writing it, yet God directed them what to write, and how to write it, in order that as a rule of faith and practice for all men, it might be perfect, and able to furnish thoroughly all who follow it, for every good work; so that God is the author of the Bible, as really as a man is the author of any book which he composes. When a man composes a book and employs an amanuensis to write his thoughts on paper, the author is not the man who writes, but the man who composes. So with the Bible. God is the composer; though he made use of men in writing his thoughts on paper. He is therefore the author. Of course the Bible must be true; and it must be important. p. 5.

"Let the minister then state and illustrate, in a brief and perspicuous manner, some of the striking and conclusive evidences that the author of the Bible is God." Such, for instance, as the agreement of all its writers—the miracles wrought by them—the prophecies which they uttered—the effects which the Bible has already produced; and the effects which it would produce, if all men should perfectly believe and obey it. All these points are illustrated by the author, in his own simple, but original and striking manner.

Having made an impression upon the audience, vivid and strong, that the Bible is the word of God, as really as if they heard him declare what it contains directly out of heaven, let the minister show them how, in consequence of this fact, they ought to treat it. Among other things, he may notice to advantage, that they ought to read it *daily, attentively,*

devoutly, and perseveringly; and that, implicitly and fully, on the testimony of Jehovah which is the highest possible proof, they ought to believe what it contains; and when they understand its directions, without delay, and without ceasing, they must follow them. Let him show also why they ought to treat it in this manner. Among other things, he may mention that they owe this to God. As he has condescended to speak to men, it is their indispensable duty to listen to his voice, to believe, and to follow it. This would be the case, even if he had been at no expense in speaking. But he has been at an infinite expense. He has given up his dearly beloved and only begotten Son to the agonies of the cross, in order to open a way for him thus to address them. Their obligations to hear, believe, and obey, are thus vastly increased; and their guilt, and wretchedness if they do not, will be proportionably increased. Suppose that God, instead of speaking to men as he now does, on the silent pages of revelation, should, with an audible voice, speak from the throne of his excellent glory, and tell men the same things which are now in the Bible; would it not be their duty to listen to his voice, to believe his declarations, and obey his commands? No less is it their duty now. p. 9.

Mr. Edwards then shows the manner, in which the great advantage likely to result from searching the Scriptures, may be illustrated. When this has been done, and all are made to feel that the Bible is an inestimable treasure,—

Let the minister, from love to Christ, and love to souls, offer to assist all among his beloved people, who wish to enter upon the study of the Bible, by meeting with them for an hour and an half, once in two weeks, (at such time and place as shall be most convenient to him and them,) for the purpose of pointing out the truth of God in that portion of Scripture to which they shall attend, and the effect which this truth ought to have on them. Let him express from the pulpit a willingness to begin this course, as soon as any considerable number shall desire it. Let all good men in the parish ardently desire that he may begin soon; because it will probably tend to promote the glory of God, and the salvation of men. Let them pray in secret, in the family, and in the social circle, that God would give the subject of searching the Scriptures favor with all the people; incline many to enter upon it, in order to learn the will of God for the purpose of doing it; and that the Holy Spirit would accompany their efforts with his blessing, and render them effectual to their salvation. Let each parent pray especially, that this may be the case with regard to his own children.

pp. 11, 12.

As our object is to direct attention to this discourse, which is manifestly the result of much experience, and not to supersede the necessity of procuring it, we shall be much

less copious in our remaining extracts, than, on many accounts, we should desire to be.

Formation of the Class.—Mr. E. recommends that the minister appoint a meeting for the purpose of explaining more fully his object, and pointing out the manner in which he wishes it to be pursued. He thinks that all, from twelve years old and upwards, who are disposed to attend, should be invited; since no person, having reason, is too old to study the Bible, or to study it to advantage. The age, however, and the classification, may be different in different places.

After dwelling more largely upon his object, on the manner in which it is to be attained, and on the responsibilities which rest upon each member of the class; there are various things, which will demand brief expositions.

Show them the meaning of the words Bible, Scriptures, and Testament; why one part of the Bible is called the Old Testament, and the other the New. Show what is meant by the Law, the Psalms, and the Prophets, as used by Christ, and his apostles. Enumerate the books comprehended in each of these divisions; mention about the time when, according to the common account, they were written; and give a brief history of the writers, their character, and employment. Show what is meant by the authenticity of the Bible, by its genuineness, and by its inspiration. Give them a brief history of the feasts of the Passover, Pentecost, of Tabernacles, and of the Dedication; show when, and how they were observed, in commemoration of what events, at what time, and for what purposes; and point out the instructions which they are calculated to afford; enlarging more or less on these and similar topics, as a minister may find to be convenient, interesting, and useful.

Let him describe briefly the various orders of men, and the different sects mentioned in the Scriptures; such, for instance, as patriarchs, priests, prophets, Levites, scribes, doctors, lawyers, Pharisees, Sadducees, Herodians, publicans, sinners, Samaritans, Nazarites, and Nazarenes; apostles, elders, bishops, evangelists, deacons, and others.—enlarging more or less as he may think proper, and pointing out, from their character and employment, the reasons why they are spoken of as they are in the Bible. pp. 12, 13.

It is also recommended that a good map of Palestine and the adjacent countries, be always at hand.

More than one meeting may be necessary thus to prepare the way; but after the way is prepared, let the names of such as wish to attend, be taken, and then let a portion of Scripture be given for attentive consideration.

Manner of conducting the Exercises.—We cannot describe this with more brevity than does the author.

When they assemble again, let the youngest sit the nearest to the minister, and the others

farther back, as much as is convenient according to age; and let them always take the same seat, that the minister may address them in rotation, and know that none are passed by. After imploring the divine guidance, let the first read a verse. If he does not read it rightly, as to pronunciation, emphasis, tones, cadence, &c. let the minister read it over after him, and by a proper manner of reading it, show him, if possible, its meaning. To ascertain whether he understands it, and the instruction which he ought to receive from it, ask him the meaning of the several parts of the verse. If he cannot answer, after waiting long enough just to fix his mind on the point, let the minister answer, letting them know, that he does not ask questions expecting that they will be able to answer all; but that one important object in asking them, is to awaken attention, and fix the mind distinctly on the question to be answered, that the truth conveyed by the answer may be more clearly apprehended, make a stronger impression, and be longer remembered. After exhibiting the truths, which God reveals in that verse, show the manner in which the same truths are revealed in other parts of Scripture, by quoting from memory the passages in which they are found. Then point out distinctly, in few words, the effects which these truths ought to have upon the heart and life; and lead each one, as in the presence of God, to ask himself whether they do have these effects on him.

Suppose, for instance, that the passage under consideration is the 16th verse of the fifth chapter of Matthew: "Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven."

Who is the speaker?

Jesus Christ.

To whom does he speak?

His disciples.

What does he mean by *light*?

Holiness; love to God and love to men.

What does he mean by *letting this light shine*?

Manifesting holiness; showing love to God by obeying him; and love to men by doing good to all, as they have opportunity, especially to his disciples.

What does Christ offer as a reason for doing this?

That others may glorify God.

What is it to glorify God?

It is to love his character, listen to his voice, believe his declarations, and obey his commands.

Are all who enjoy their reason, and have the Bible, bound to do this?

They are.

To do it *when*?

At the present time, and at all times.

What should you, from this verse, judge to be one of the most powerful means of leading men to do this?

Christian example, from all who profess religion.

This should lead those who profess religion, to inquire whether they set such examples. And it should lead those who do not profess religion, to inquire whether they are, as is their indispensable duty, now glorifying God, by believing his declarations and obeying his commands; because Christ says, that those who hear his sayings, but do them not, are

like a man who builds his house upon the sand. In the day of trial, their hopes for eternity will fail. Hence each one of you should inquire, whether you really believe God and obey him. Jesus Christ spake this for your instruction, as really as for that of those to whom it was at first addressed. Though he spake to those that were then living, he looked down through all future ages, and saw the character, condition, and wants of all people. He saw that you would be here at this time, and be attending to this portion of his word. He saw the feelings which you would have, and the effects which his word would produce on you. He therefore adapted it to your instruction; and it is of great importance, that it should lead you to glorify God. Your salvation is concerned with it, and the salvation of your fellow men. Look at the difference of effect which your example will have, provided you glorify God, from what it will, if you do not. Others may follow you, and thus you be instrumental of fixing them, according to your character and conduct, in heaven or in hell. The effects of your faith and practice must be felt not merely by yourself, but by others; not only through life, and to the end of the world, but to all eternity.

Thus a minister may enlarge more or less in the application of divine truth, as may be convenient, and as circumstances may render it useful. pp. 11—17.

Another specimen, equally beautiful and satisfactory with the foregoing, is also given in the sermon; but we must not copy it.

Having gone through with the portion of Scripture allotted for that day, let him in a lucid and brief manner sum up the truths to which they have attended, and make a direct pungent application of them to the conscience and the heart. Or let him fasten on some great truth, revealed in some part of the chapter, and illustrate that, and enforce it strongly on the mind. In this, and in every thing pertaining to the exercises, let him bring their minds into as close contact as possible with the Divine Mind. p. 19.

Let every meeting be opened and closed with prayer. Let the prayers be simple, humble, fervent, pertinent, and short, the first for divine guidance in the exercises; and the last for the divine blessing to follow them. And let all the members draw nigh to God daily, and then he will draw nigh to them. Let them seek first the kingdom of God, and his righteousness, and then they shall not want any good thing. God will guide them by his counsel, and afterward receive them to glory. They shall see him as he is, and be like him through everlasting ages. p. 20.

REV. MR. GREEN'S SERMON.

A Sermon, preached in Poultney, (Vt.) June 29, 1826, at the First Annual Meeting of the Rutland County [Auxiliary] Foreign Missionary Society. By Berrish Green, Pastor of the Congregational Church in Brandon. Castleton, Vt. Published by order of the Society.

THE passage of Scripture, upon which this sensible discourse is founded, is Prov. xi. 25; *The liberal soul shall be made fat; and he that*

watereth, shall be watered also himself. "The thought," says the preacher, "which the text conveys and repeats, obviously is, that *he who bestows benefits on others, shall himself be enriched with benefits.*" The design of the sermon is, to show how this principle is applicable to the missionary enterprise.

We shall not attempt to give even a brief view of the discussion, but shall extract from the sermon, and from the Report of the Auxiliary Society, appended to the sermon, a few paragraphs on a subject, which is of considerable practical importance—the reflective, redeeming influence of foreign missions on the churches at home, especially on those which are feeble and going to decay.

The subject discussed in this discourse, *furnishes valuable lessons of instruction to the friends of Zion, who in any place lament the depression, and long for the prosperity of the church.*—You tremble, my brother, lest you should be deprived of your Christian privileges. Already you seem to see the pillars, which support the institutions of the Gospel, totter. You fear, that your beloved pastor, worn down with care, and oppressed with poverty, will be constrained to leave you bereft of Christian instruction, and Christian ordinances. The cold, calculating, cruel spirit of selfishness has seized on the community around, and you fear they will cast away the means of grace, rather than submit to any considerable sacrifices in order to enjoy them. Go, my brother, and plead in this community the cause of Christian missions. Spread out before your friends and brethren a record of the wants, and woes, and prospects of the pagans. Beseech them, with tearful earnestness, to do something, to multiply, encourage, and sustain the missionaries of the cross. As you go forth on this errand of mercy, I bid you God-speed. Every effort you make, for reasons already given in this discourse, strengthens your hold on the Christian institutions, you so highly value. And the missionary society you are the instrument of forming, will be a most powerful auxiliary to the church at home—will exert a decided and a happy influence on the support of its institutions.

Does the Christian minister lament the lukewarmness, which is withering the best graces of the church with which he is connected? Does his heart bleed in view of the ingratitude and selfishness of the professed disciples of Jesus Christ? Has he employed every means within his reach, which seemed fitted to arouse them to duty—to urge them forward in the Christian course? But has he not labored strenuously to awaken in them a missionary spirit? Let him not neglect so powerful an agency, in his efforts to improve the Christian character of his flock. Let him disseminate among them those interesting publications, which shall make them acquainted with the wants of the world;—with the obligations, ability and doings of the church. Let him urge home upon them their obligations to lend their assistance to the great design of converting the heathen. Let him stand at their head—let him take the lead in exertions to do some-

thing to rescue a "world lying in wickedness" from eternal ruin. The effect of his missionary efforts, in awakening the gratitude of his flock, in increasing in them the spirit of Christian charity and self-denial, will be obvious and happy.—*Sermon*, pp. 17, 18.

That this is not mere speculation, is made evident by facts contained in the Report of the Executive Committee of the Auxiliary Society, before which the sermon was preached.

A parish within our limits, in which there is now an Association, auxiliary to this Society, has labored for years without being able to support the regular administration of the Gospel among them. The Permanent Agent of the American Board visited this parish a year ago, and succeeded in forming Associations which have raised no less than nineteen dollars, in aid of Foreign Missions. A few weeks after, an Agent for the Vermont Domestic Missionary Society, called on them and was able to form an Auxiliary, which raised about twenty-five dollars to supply the destitute of our own state. Should it be said that, proceeding on this ground, this people will never be able to have an established ministry in their own town;—we reply, that within a few weeks this very parish is exerting itself, for this object, with greater promise of success, than at any former period. There is also, a similar instance which merits our attention. A parish not many miles distant from this place, has for a long time, contended with numerous difficulties, in supporting the Gospel at home. The town is small,—the population thin, and comparatively poor. Associations were, notwithstanding, organized. Not many weeks after, your Secretary visited that town, when a leading member of the church said to him, with reference to this object:—"We hope we feel, but we cannot do. It is with great difficulty that we are enabled to support our own minister."

From this very parish, between ninety and one hundred dollars have been raised, and so far from its producing discouragement, new energies, for the support of Foreign Missions, are excited. The Secretary of the Female Association, writes as follows: "We are much gratified in being able to add that a spirit of benevolence has been manifest, and a becoming zeal apparent, in all those whose charities have been solicited, for the promotion of the object of the Association. The result of the short experiment that we have made, adds strength to the hope that we shall be enabled to do something hereafter for the advancement of that cause which is dear to the heart of every Christian." The Secretary of the Gentlemen's Association writes—"I feel a pleasure in stating to you that the prospects of the Association are flattering,—and it is confidently hoped that future collections will exceed the present." This we hope is an exhibition of the spirit which obtains throughout this Auxiliary, and produces the determination in every contributor, never to relax his exertions, till he is brought into the presence of his Judge, to receive his reward.—pp. 31, 32.

The preacher argues, and argues rightly, that maxims derived from the word of God, are

the only ones, that can safely be followed by the Church of Christ.

If, in our efforts to build up Zion, we adopt worldly maxims, every exertion we make will injure the cause we love. Worldly wisdom never yet built up the church. All her maxims are based on selfishness, and selfishness in the church is a cancer on her heart. Long ago, she would have extended her influence from one limit of the globe to the other, if her sons had acted on the blessed principle I have attempted to illustrate and apply. If they had given up their souls to the control of disinterested kindness, if they had expended their best energies in scattering far and wide every where, the seeds of truth, and the bread of life, the Christian community would not have been this day a feeble band, embracing only a little handful of souls from among the population of the world. The kingdom of Jesus Christ would long ago have swelled its limits "from the river to the ends of the earth."

Oh, my brethren, let us awake to our duty, and our interests. Let us this day "come up to the help of the Lord." "Arm and soul," influence and property, let us devote to the great design of converting the world. Let us assume this posture, and Jesus Christ will walk forth among the churches, which are scattered on our mountains and in our valleys, and bless them with the protection of His shield, the light of His countenance, the influences of His Spirit, the joys of His salvation. The pillars of our religious institutions He will plant on an everlasting rock;—converts to the Christian faith He will multiply as the dew-drops of the morning; He will make his people glorious with the beauties of holiness; and the very atmosphere around him shall be peace and love!—*Sermon*, pp. 18, 19.

THE CHINESE ANCIENT BOOKS.

In our number for June, we had some remarks upon the Chinese language and literature, compiled from a late work of the Rev. Dr. Morrison; and we intimated, that, at some time subsequent, we might notice the more important Chinese books, which are described by that author. These are two;—the *Woo-king*, which name denotes *Five Sacred Books*, and the *Sze-Shoo*, or *Four Books*, which were compiled by four of the disciples of Confucius, and from which circumstance the books receive their title.

The books were in part compiled, composed, or dictated, by the "Teacher of ten thousand Ages," as the Chinese call Confucius. This sage lived about 500 years before the Christian era, 500 after king David, and about 1000 after Moses; near the age of Cyrus, Pythagoras, and Solon. The *Woo-king* and *Sze-Shoo* embody his opinions and reasonings concerning certain records that he found rudely painted on pieces of wood, fastened together by strings.

1. The *Woo-king*, or *Five Sacred Books*.

The first of the Five Books, called *She-king*,

consists of ancient love-songs, political satires in verse, concealed censures of eminent persons, praises of the virtuous, the regrets of soldiers on the frontier, occasional delineations of nature, and expressions of feeling. Of the odes in this ancient book, there are 301. Confucius made the selection.

The second of the Five Books is denominated *Shoo-king*, and is a sort of register of the deliberations between two ancient monarchs, *Yaou* and *Shun*, and three kings, *Yu*, *Tang*, and *Wan*. These two monarchs lived at the time of the Chinese deluge; and as *Yaou* began his reign about 2330 before Christ, and the deluge recorded by Moses happened B. C. 2348, the opinion is justified, that the deluge of China, and that of Moses, are to be referred to the same great catastrophe. In this book high encomiums are passed upon *Yaou*, and, among other things, a description is given of the labors of *Yu*, who repaired the ravages of the deluge.

The third book, called *Yih King*, contains the doctrine of changes, founded on the system of Dual Powers in nature. The two powers are Motion and Rest.

The fourth book consists of rules for regulating behavior, dress, marriages, mourning, funerals, sacrifices, village feasts, together with prescribed forms relating to sacred places, utensils, games, &c. Considerable stress is laid upon self-respect, and respect for others—upon seriousness of mind, of manner, and of speech. This book is called *Le King*.

The last of the Five Books was composed by Confucius, and is the only book of which he was author. It is a sort of history of his own times, and is a bare chronicle of public occurrences.

2. The *Sze-Shoo*, or *Four Books*.

These books contain the doctrines and precepts of Confucius, as they were communicated by him to the four disciples who wrote them. In these four books, knowledge, not merely intellectual, but chiefly what they call a clear discernment of illustrious virtue, is considered fundamental; and to be applied first to the moral improvement of the individual, and then to the benefit of others.

The "cultivators of mind," or literati, constitute the first class in China, and maintain a high tone of undervaluation and scorn towards all the other classes. They constitute "the gentry, the scholars, the magistrates, the governors, the ministers, the ambassadorial-residents, and negotiators." The next in rank, are the cultivators of the land; next, the artisans and mechanics; and finally, the trad-

ers or merchants. The first class affects a great contempt for wealth and show, and men holding the highest offices pride themselves on being attended by a ragged retinue. The possession of power, in their estimation, makes amends for all other wants.—This arises from a theory prevalent among them, that the pursuit of wealth is not virtuous. The merely rich man, if he possess not power, or learning, or virtue, in their sense of the term, is, in the popular opinion, despicable.

THE BURMESE WAR ENDED.

LATE intelligence from the East seems to render it a matter of certainty, that a treaty of peace between the Burmese and British nation, was signed, on the 24th of February, at Yandaloo, about 40 miles below Ava. The commissioner on the part of the Burmese, is said to have been Dr. Price, the American missionary. Mr. and Mrs. Judson were alive, and in good health.—Several maritime provinces of the empire have been ceded to the English.

DEATH OF DR. DALTON AT JERUSALEM.

A SHORT note from Mr. Goodell to the Corresponding Secretary, dated at Beyroot, Feb. 16, 1826, informs us of the death of EDWARD DALTON, M. D. on the 25th of January, at Jerusalem, after an illness of twenty-one days from fever. Dr. Dalton was under the patronage of the London Jews' Society. "He was," says Mr. Goodell, "skilful as a physician, ardent and devoted as a missionary, and exemplary, conscientious, and devout as a Christian; and we doubt not but our loss is his eternal gain."—Dr. Dalton, with his wife, sailed from England in June 1824; arrived at Malta, on the 27th; sailed from thence in the November following; and arrived at Beyroot, by way of Alexandria, on the 6th of January of last year.—From Beyroot he wrote as follows, soon after his arrival in Syria.

We do not contemplate Antoura as a residence, neither do we this place; but are inclined to look more toward Jerusalem, or at least Safet, where Jews reside in large bodies. Were comfort to be consulted, there is no need of stirring from this place; and from what I have seen of this part of the world, I feel most anxious that the groundless fears, which many friends entertain at home respecting the privations of missionaries here, should be removed. To the mind properly regulated, I cannot discern, in the necessities and moderate conveniences of life, one thing deserving to be called a privation—far otherwise.

With little delay, he proceeded to Jerusalem, and on his return, thus wrote, in May 1825:

As yet, little or nothing has been attempted in Jerusalem: the visits of all the missionaries have been for short periods; none of us can be said to have occupied this station. Before moving my family—a serious undertaking here—I thought it most prudent to see the different stations among the Jews; and, with this view, made my late journey.

It has been my lot to reside in Jerusalem during a time of unceasing troubles; but, after the most mature reflection, I cannot see sufficient grounds to consider it imprudent for a family to attempt a residence there.

As regards missionary operations, there has been nothing effected among Jews, from all that I could learn, further than that they highly respect the English; and seem, as elsewhere, to have lost much of their national prejudice against them as Christians: they appear to feel their friends, and to look to them in times of trouble. As to the door open, little is really known, as nothing of any consequence has been tried. The firman stands in the way of circulating the Scriptures. When men acquainted with the languages used among the Jews, reside among them, a quiet and imperceptible ingress may be made, prejudices will be got over, and mutual opinions canvassed. Missionaries must come to this field prepared to wait; and, now and then, to do here a little and there a little.

Not long after writing the above, Dr. Dalton seems to have removed his family to Safet. Whether he had transferred them to Jerusalem previous to his decease, we have not the means of ascertaining.

DEATH OF BISHOP HEBER.

By a letter from Mr. Winslow, written from Madras, we have received melancholy tidings of the death of Bishop HEBER, which took place at Trichinopoly, in southern India, about the first of April. He was found dead in his bath. His death appears to have been occasioned by apoplexy. He was on one of his official visitations, and on the day of his decease, had attended to his duties as usual. "Thus," says Mr. Winslow, "a very active and most useful dignitary of the church is suddenly removed from a place, which he so well filled, and which so much needs the exercise of talents and piety. The Indian church will mourn his loss."—We only add, at present, that Bishop Heber was a decided friend and patron of missions, and fully believed in their efficacy, and great utility, in British India:—and he had abundant opportunities for informing himself on the subject.

BIOGRAPHY OF A COLORED WOMAN.

UNDER the head of *Permanent Fund*, in the list of donations to the Board, at the end of this number, will be found one of seventy-five dol-

lars, from a colored woman, by the name of *Cyrene Isaacs*. One of the executors to her will, in transmitting the legacy above named, has given a short biographical notice of her, which will be acceptable to our readers.

CYRENE ISAACS was a colored woman, and was born a slave. Her master dying when she was young she remained the property of her mistress. At the age of about thirteen years, she contracted with her mistress for her freedom; for which she was to pay about twenty dollars a year during the life of her mistress. This contract she fulfilled. Her mistress died when she was about eighteen years old. Not far from this time,—probably one or two years after,—Cyrene made a public profession of religion, and was received into the Church of Christ in Danby, now Tompkins County, N. Y. from which place she afterwards came to Genoa, Cayuga County.

She was remarkably industrious and economical; and appeared to take a pleasure in giving something to aid charitable and benevolent objects. She sustained her Christian character to the last, and we hope and trust died in the Lord.

She died June 15th, 1825, at the age of about 33 or 34 years. Her property was inventoried and appraised at \$693 24. She was not in debt, except for the expenses of her last sickness. She bequeathed to the American Board of Commissioners for Foreign Missions, *\$50 dollars*, to aid their permanent fund, the interest only to be applied at the discretion of the Board. She bequeathed, also, *twenty-five dollars* to the United Foreign Missionary Society, to aid their permanent fund, the interest only to be applied at the discretion of the Managers. She has left the greatest part of her estate for religious and benevolent purposes.

American Board of Missions.

ANNUAL MEETING OF THE BOARD.

THE Seventeenth Annual Meeting of the American Board of Commissioners for Foreign Missions, will be holden in the city of Middletown, Conn. on Thursday, the 14th inst. The Annual Sermon is expected from the Rev. Edward D. Griffin, D. D. President of Williams College.

MISSIONS AMONG THE INDIANS.

THE inquiry has sometimes been made of late, *Why our pages contain so little intelligence from the missions among the aborigines of the south and west?*

To this question we answer, that there are fewer remarkable incidents occurring in these tribes, than among the heathen connected with some other missions; that the progress of instruction is gradual, and therefore to be

seen in results, which are stated in the annual reports of the several stations; that many facts, interesting in themselves and of undoubted authenticity, have such a bearing on individual character as renders it injudicious to publish them; and that the missionaries themselves generally suppose, that reserve and caution are much better than freedom in publishing notices of individual character. Whatever appears in print is immediately known in the Cherokee and Choctaw nations.

In regard to the missions, which were instituted by the United Foreign Missionary Society, it is but recently that they have come under the care of the American Board, and very few communications, and those few on subjects of mere business, have been received from the missionaries. The especial friends and patrons of these missions may expect to possess, in the progress of our work, a faithful account of the dealings of Providence with the laborers in those fields, and with the natives for whose benefit they are spending their strength.

The Rev. William F. Vaill, a much respected missionary, who has resided for several years among the Osages, having been the Superintendent of the Union mission from its commencement, is now in Connecticut, visiting Associations, and communicating intelligence respecting the interesting tribe, whose spiritual wants he has had so many opportunities of observing.

SANDWICH ISLAND MISSION.

THE Rev. Charles S. Stewart, whose departure from the Sandwich Islands, on account of the declining health of Mrs. S., and whose

arrival in England, we mentioned in our number for July, arrived at New York, with his family, on the 3d ult. The health of Mrs. Stewart has been much improved by the voyage.

Mrs. Bingham, whose health was stated, at p. 206 of this volume, to have been very precarious in October, had, about the close of the year, made great progress towards recovery.

The state of the mission, at that time, continued to be not less animating, than it had been at any former period.

MEMOIR OF MR. FISK.

In the *Missionary Herald* for April it was stated, that an intimate friend of Mr. Fisk, proposed to prepare and publish a memoir of that distinguished missionary. The Rev. Alvan Bond, of Sturbridge, Mass. is the gentleman to whom allusion was then made. We have been desired to say, that the correspondents of Mr. Fisk, having letters from him, which might probably be servicable to his biographer, will confer an obligation on the Christian public, by transmitting such letters, either to Mr. Bond himself, or to the Corresponding Secretary of the Board, at the Missionary Rooms.

FORMATION OF ASSOCIATIONS.

MASSACHUSETTS.—Essex County Auxiliary. Faverhill, E. Par. Gent. Asso. Rev. Isaac Tompkins, Pres. Dea. Thomas Johnson, V. Pres. Mr. Robert Stewart, Sec. and Treas. 3 coll.—Lad. Asso. Mrs. Isaac Tompkins, Pres. Mrs. Enoch Foot, V. Pres. Miss Harriet Chase, Sec. Mrs. John Chase, Treas. 3 coll. Formed July 1st.

Auxiliary of Boston and Vicinity. Medford, Gent. Asso. Rev. Aaron Warner, Pres. Mr. Thomas Odiorne, V. Pres. Mr. Francis Kidder, Sec. Mr. Thompson Kidder, Treas. 3 coll.—Lad. Asso. Mrs. William Furness, Pres. Mrs. Jesse Crosby, V. Pres. Miss Susanna Magoun, Sec. Mrs. Nathaniel H. Bishop, Treas. 3 coll. Aug. 7th.

DONATIONS,

FROM JULY 21ST, TO AUGUST 20TH, INCLUSIVE.

I. AUXILIARY SOCIETIES.

Berkshire co. Ms. J. W. Robbins, Tr.	
West Stockbridge, Contrib.	21 40
Deduct note of Greene co. bank.	5 00—16 40
Boston and vic. Ms. C. Stoddard, Tr.	
(in part)	546 00
New Haven co. E. Ct. S. Frisbie, Tr.	13 60
Pal. miss. so. Ms. E. Alden, Tr.	
Easton, Miss. asso.	170 00
Middleboro, N. par. Gent.	21 67
La.	17 87—209 54
Rockingham co. W. N. H. W. Eaton, Tr.	
Candia, Gent.	31 40
La.	49 53
A widow,	1 00—51 92

Total from the above Auxiliary Societies, \$335 36

II. VARIOUS COLLECTIONS AND DONATIONS.

Amesbury, Ms. Mon. con. in W. par.	15 69
Augusta, N. Y. Mon. con. in 1st cong. so.	26 63
Baltimore, Md. Fem. mite so. 2d pay, for John	

Summerfield, William Nevins, and Stephen Williams, in Ceylon,	60 00
Bergen, N. Y. By J. Bissell, Jr.	27 00
Berlin, Vt. Mite con.	3 40
Belling, Ms. Rev. R. Puffer, D. D.	5 00
Bolton, Ms. S. V. S. Wilder, by Rev. W. F. Vaill.	20 00
Boston, Ms. E. F. for school fund, 20; D. W. Hall, 10; A journeyman printer, 25c.	30 25
An indiv. for Sou. Amer. miss. (prev. rem. 842.29) part av. of "Retrospect."	8 00
Canillus, N. Y. Mon. con. in 1st. cong. so.	12 00
Candor, N. Y. Fem. char. so. 12; mon. con. 5;	17 00
Carleton, Pa. Young men's miss. so.	45 00
Castine, Me. Gent. asso. 16; La. asso. 47.50;	63 50
Charleston, S. C. Rev. Prof. Dickson,	25 00
Cherry Valley, N. Y. Mon. con. in Presb. so.	12 50
Clinton, N. Y. Fem. char. so. 30; mon. con. 12.30;	42 30
Columbia, N. Y. Fem. benev. so.	2 00
Columbia Pa. Two indiv.	10 00
Crookpath, Cher. ma. Travellers,	2 25
Danbury, Ct. Young la. union so.	12 00
Danvers, Ms. Chil. in D. Stickney's school, for	3 14
hcn. chil.	20 00
Derry, Pa. Fem. miss. so.	20 00

<i>Durham, Ct. T. S. Stone,</i>	25	<i>Richmond, Va. La. sewing so. for Hannah</i>	
<i>East Bloomfield, N. Y. La. to constitute the</i>		<i>More in Cher. na.</i>	30 00
<i>Rev. JULIUS STEEL, an Honorary Mem-</i>	50 00	<i>Salem, Ms. Two indiv. for Nicholas Ferman-</i>	
<i>ber of the Board.</i>		<i>der, Nathaniel Niles, and John B. Lawrence</i>	
<i>East and West Bridgewater, Ms. Mon. con. in</i>	11 11	<i>in Ceylon, 90; mon. con. in Tab. chh. 13.19; 103 19</i>	
<i>union trin. so.</i>		<i>Shippensburg, Pa. Mon. con. 5; J. McClay, 5; 10 00</i>	
<i>East Hampton, N. Y. Fem. miss. so.</i>	15 00	<i>Shrewsbury, Ms. Fem. char. so.</i>	17 70
<i>Enosburg, Vt. Gent. asso. 15.37; la. asso. 8.67; 23 44</i>		<i>Simsbury, Ct. Mon. con. 6.82; readers of miss.</i>	
<i>Fairfax, Vt. Gent. asso. 20; la. asso. 1; 21 00</i>		<i>publications, 1.12.</i>	7 94
<i>Fitchburg, Ms. A. Downe, for Abel Downe, at</i>	15 00	<i>South Salem, N. J. J. Gilbert, 6; Mary Gilbert,</i>	
<i>Mayhew.</i>		<i>5; T. Mead, 5;</i>	16 00
<i>Francestown, N. H. Gent. asso. for hea. chil.</i>	14 87	<i>Springfield, Ms. A friend, for Israel E. Trask</i>	
<i>12.87; la. asso. 2;</i>		<i>in Ceylon.</i>	30 00
<i>Freehold, N. J. La. Ceylon so. for William Ten-</i>	20 00	<i>Townsend, Ms. Benev. so.</i>	44 00
<i>nent and Sarah Woodhull, in Ceylon.</i>		<i>Utica, N. Y. Mon. con.</i>	9 52
<i>Genesee, N. Y. Rev. N. Bull, (of which for wes-</i>	14 00	<i>Waitsfield, Vt. Mon. con.</i>	7 27
<i>mis. 7.)</i>	9 50	<i>Ware, Ms. C. box of C. Thwing,</i>	3 00
<i>Genoa, N. Y. Mon. con. in 1st. presb. cong.</i>	17 50	<i>Washington, Pa. Coll. by Mr. Patterson, in m.</i>	
<i>Greenville, N. Y. Agri. so.</i>		<i>box.</i>	5 00
<i>Hamp. Chris. Depos. Ms. Northampton, Fem.</i>		<i>Westfield, N. J. Mrs. R. Dardner, for Gideon</i>	
<i>Jews so. 33.15; Granby, a friend, 25c.; Nor-</i>	57 18	<i>Waterbury, in Ceylon.</i>	12 00
<i>wich, D. Tracy, av. of fruit trees, 23 75;</i>		<i>Westford, N. Y. Char. so. for wes. miss.</i>	10 00
<i>Hanover, N. J. Indiv. for Ceylon miss.</i>	18 00	<i>West Machias, Me. Mon. con.</i>	10 00
<i>Hartford, Ct. Fem. Jews so.</i>	5 00	<i>Westmoreland, N. Y. Young la. benev. so. for</i>	
<i>Hemer Village, N. Y. Mon. con. 34.42; av. of</i>	37 67	<i>a hea. child at Mackinaw, to be named Hetty</i>	
<i>heads, 3.25;</i>		<i>Eells.</i>	12 00
<i>Hopewell and Gorham, N. Y. Fem. benev. asso.</i>	8 50	<i>Whitesboro', N. Y. Mon. con.</i>	41 00
<i>for Sandw. Isl. miss.</i>		<i>Wilkesbarre, Pa. W. C. Gildersleeve, 20; Eliza-</i>	
<i>Hudson, N. Y. Bible class in presb. chh. for</i>	12 00	<i>beth Riggs, for Preserve Riggs at Catara-</i>	
<i>Fayette Shepherd at Mackinaw.</i>		<i>gus, 12; mon. con. 18.50; miss. so. 3.50; 54 00</i>	
<i>Hudson, O. A. Kilbourn, for George Hooker in</i>	12 00	<i>Worcester, Ms. Three sisters, 100; a member of</i>	
<i>Ceylon.</i>		<i>Rev. Mr. Hoadley's so. 10;</i>	110 00
<i>Huntville, Ala. Mon. con. 18.12; ladies, for</i>	49 12	<i>Unknown, for Mackinaw miss. by A. Thomas, 10 00</i>	
<i>Nancy Pettit, 16; G. Holton, 15;</i>	10 00	<i>Amount of donations acknowledged in the pre-</i>	
<i>Jackson, Miss. J. L. McDonald,</i>	8 75	<i>ceding lists, \$2,776.68.</i>	
<i>Keene, N. H. Mon. con.</i>	2 00		
<i>Killingworth, Ct. Rev. A. King,</i>	1 00		
<i>Lancaster, Ky. Rev. J. C. Barnes,</i>	4 37		
<i>Lansing, N. Y. Coll.</i>	3 25		
<i>Lansingburg, N. Y. E. James,</i>			
<i>La Pointe, Shore of Lake Superior, L. M. War-</i>	30 00		
<i>ren.</i>	20 00		
<i>Little Compton, R. I. Fem. benev. so.</i>			
<i>Madison, N. Y. Fem. cent. so. for Pal. miss. 22; a</i>	27 00		
<i>sem. friend, 4; do. 1;</i>			
<i>Martineau, Ms. Mon. con. in Rev. Mr. Dana's</i>	12 00		
<i>so.</i>			
<i>Mayhew, Choc. na. Fem. bible so. in Miss Burn-</i>	7 25		
<i>ham's school, for Ceylon fem. bible so.</i>	6 34		
<i>Middlefield, Ms. Mon. con. 5.84; a friend, 50c.</i>	10 00		
<i>Middletown, N. Y. Fem. benev. so.</i>	40 00		
<i>Middletown, Ct. Fem. miss. so.</i>	5 00		
<i>Moffitt's Store, N. Y. P. Roberts,</i>			
<i>Monroe co. Miss. S. Coe, 5; T. Townsend,</i>	15 00		
<i>5; E. Kewen, 5;</i>			
<i>Montpelier, Vt. Contrib. in cong. 12.25; gent.</i>	75 93		
<i>asso. 21.50; fem. for miss. so. 42.19;</i>	10 00		
<i>Morris co. N. J. A. lady.</i>	3 54		
<i>Natick, N. Y. Mon. con.</i>	1 00		
<i>Nelson, N. H. Fem. benev. so. found in box,</i>			
<i>Newark, N. J. Mrs. A. Riggs, a balance for ed.</i>	8 00		
<i>of an Indian youth.</i>			
<i>Newburgh, N. Y. So. for aid of missions, 20;</i>	30 00		
<i>Mrs. A. Brown, 10;</i>	6 00		
<i>Newbury, Ms. J. Little.</i>			
<i>Newburyport, Ms. 2d Fem. Jews so. for Pal.</i>	18 00		
<i>mission.</i>	14 00		
<i>New Gloucester, Me. mon. con. in cong. chh.</i>			
<i>New Haven, Ct. H. Hotchkiss, a sch. school</i>	21 43		
<i>scholar, dec'd) for Pal. miss. 2; mon. con. in</i>	3 50		
<i>Yale college, 19.43;</i>	50		
<i>New London, Ct. Mrs. S. Cleveland.</i>			
<i>New Providence, N. J. A. Ludlow, a bal.</i>			
<i>New York city, Young Misses of Central presb.</i>	8 41		
<i>chh. for paper to print the Bible at the Sandw.</i>			
<i>Isl.</i>			
<i>North Guilford, Ct. Mrs. Fowle, 1; Miss Chit-</i>	6 00		
<i>tenden, 5;</i>	7 00		
<i>Onondaga, N. Y. Fem. miss. so.</i>	12 00		
<i>Paris, N. Y. E. Judd.</i>	5 00		
<i>Pembroke, Ms. Miss M. C. Ford.</i>			
<i>Pitchland, N. C. A. Bardwell, a bal.</i>	50		
<i>Princess Ann, Md. Mrs. E. Handy, prest. of</i>	20 00		
<i>the late aux. so.</i>			
<i>Princeton, N. J. Coll. &c. of three misses' of</i>	42 00		
<i>fem. acad. for Eliza N. Hanna at Seneca, 24;</i>	5 25		
<i>a friend, 5; hea. youth so. in Theol. sem. for a</i>	24 01		
<i>child to be named Charles Hodge, in Ceylon,</i>			
<i>15;</i>			
<i>Princeton, (Vic.) N. J. Mrs. Schenk, for wes.</i>			
<i>mis.</i>			
<i>Rensselaerville, N. Y. Fem. miss. so.</i>			

III. LEGACIES.

Whately, Ms. Thomas Sanderson, dec'd, 200 00

IV. PERMANENT FUND.

East Guilford, Ct. Balance of legacy of \$300 left by Nathaniel Allis, dec'd, to be added to the permanent funds of such institutions as should be selected by the Rev. President Day and Jeremiah Evans, Esq., and of which one half has been paid to the Con. Ed. so. and the other half to the A. B. C. F. M. 219 00

Genoa, N. Y. Legacy of Cyrene Isaacs, a colored woman, dec'd, (of which for the Permanent Fund of the U. F. M. So. 25;) 75 00

V. MISSION COLLEGE IN CEYLON.

Baltimore, Md. Fem. mite so. 2d dona. 100 00

VI. DONATIONS IN CLOTHING, &c.

Andover, Ms. J. Leavitt, in binding of books, 20 00

Athens, Ga. Clothing, &c. fr. Mrs. J. Sibbald, 10.37; books fr. J. Nesbit, 5; for Carmel, 23 00

Hanover, N. J. A box, fr. fem. clothing so.

Huntsville, Ala. A silk dress, gingham dress, crape shawl, and sundry other articles, for Mrs. Butler, Haweis.

Lexington, Ky. A box, fr. young la. miss. so. in 1824; 109.00;

A box fr. do. in 1825, 60.00.

A box fr. do. in 1826.

Newburyport, Ms. A box, fr. indiv. for Sandw. Isl. miss.

Sandy Hill and Glen's Falls, N. Y. A box, for Mackinaw, 170 00

Westford, Ms. Clothing, fr. indiv. for Dwight.

The two boxes from Newburyport, Ms. for the Rev. Wm. Richards at the Sandwich Islands, acknowledged in the Herald for August, were from individuals; the books were a donation of C. Whipple, and to be appropriated at the discretion of the Board.

Committed to the care of A. Thomas, Utica, N. Y.

Madison, N. Y. Stockings, fr. an aged widow. 13 93

Mexico, N. Y. A bundle.

Middlefield, N. Y. A coverlet, fr. Mrs. J. Rice.

Newbury, Ms. A barrel, fr. la. read. so. in 1st par. for Brainerd. 55 00

Onondaga, N. Y. A box, fr. fem. miss. so.

Oxford, N. Y. A box, fr. fem. miss. so.